

Grand Rapids

Park Congregational Church
The Story of
One Hundred Years
1836-1936

To Mr. & Mrs. C. L. Behrens
and Miss Ruth Behrens
With best wishes!
from Ralph A. Holmes

Published by
Park (First) Congregational Church
1936

P r e f a c e

THE editors of this little volume, who have worked faithfully for more than a year to present to the church on its one-hundredth anniversary a record of events leading up to the present organization, feel its inadequacy and regret its limitations.

They have tried only to make a readable narrative of interest to the young as well as the old, hoping the presentation might reveal something of the labor and sacrifice which those who have gone before have expended to create for us a goodly heritage. It is hoped that this revelation may inspire us to carry on with the same spirit as we face a new century.

Thousands of people have passed through this church since its inception. They have labored for it and supported it because they have loved it and believed that the church of Christ is the greatest organized force for righteousness that the world knows. To those who have given to it, the church has returned untold spiritual strength and blessings.

It is to the church that we turn for the spiritual training of our children and for the rites of baptism and marriage. It is to the church that we turn for consolation and for the burial rite when those whom we love pass beyond the vale. We owe it much. The least we can do is to give it our loyal support.

It has been manifestly impossible to name all the members of this church or to tell what their contribution to its general welfare has been.

Hundreds of men and women have given devoted service in the Sunday School whose names are not—could not be—mentioned here. Neither could there be any calculation made of the fruitage of their labor, but we have faith to believe that it has been abundant.

Hundreds of men have served as deacons, superintendents, trustees, and clerks of the church. Those holding these major offices have been listed in the book, but there are many others who have served equally well on business committees, as ushers, collectors, in chorus choirs, and in various other capacities and only a few who seem to be particularly representative in their field of service are named.

Hundreds of loyal women have worked in the Tens and Missionary Societies, in Red Cross and White Cross work, in chorus choirs, and in the care of church properties. To most of these reward must come in the joy of the serving.

We hope that no one will feel that he is the “forgotten man,” and we pray that as we enter upon this, our one hundred and first year, it may be unitedly and wholeheartedly with the good of the church as our first consideration.

MRS. W. H. KINSEY

MRS. F. A. BALDWIN

Editors

Acknowledgement

The Editors desire to express their appreciation and gratitude to the following members of the History Committee and other friends who so kindly assisted in the preparation of this volume.

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*Published in Grand Rapids Michigan
United States of America*

*Dedicated to the Memory
of those who left to us
such a goodly heritage.*

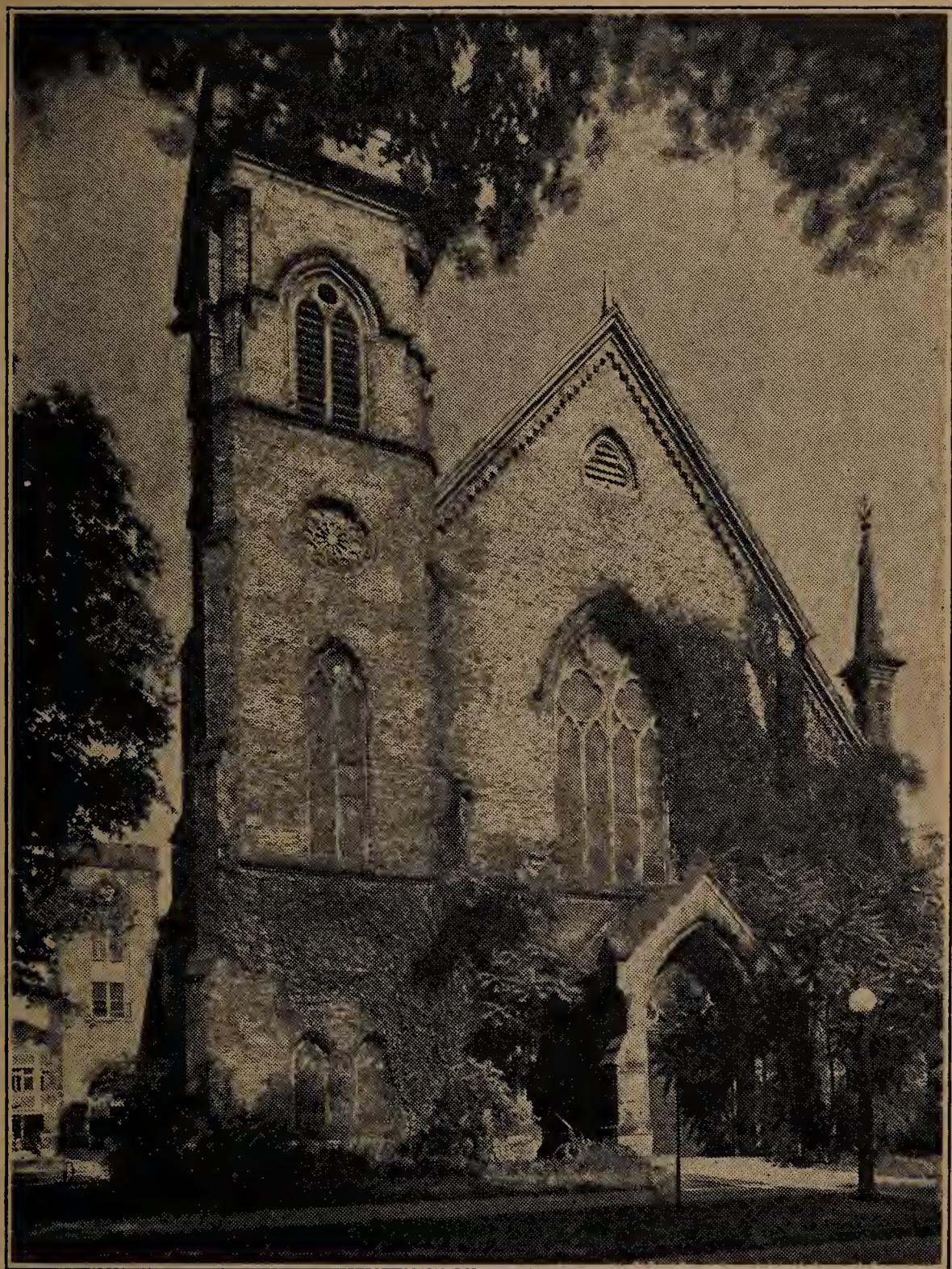
CONTENTS

	Page
Early Years of Park Church - - - -	1-11
Pastorate of Rev. J. Morgan Smith - - - -	13-21
Pastorate of Rev. A. R. Merriam - - - -	23-29
Pastorate of Dr. Dan F. Bradley - - - -	31-38
Pastorate of Dr. R. W. McLaughlin - - - -	41-46
Pastorate of Dr. E. W. Bishop - - - -	49-54
Pastorate of Dr. C. W. Merriam - - - -	57-65
Honor Roll of Park Church - - - -	67-69
Pastorate of Dr. E. A. Thompson - - - -	71-74
Our Church Music - - - -	77-86
Our Church School - - - -	87-94
The Church Benevolences - - - -	95-103
Women's Activities - - - -	105-115
Men of Park Church - - - -	117-121
Our Young People - - - -	123-126
Looking Ahead - - - -	127
Roster of Park Church - - - -	129-135
Officers—Past and Present - - - -	137-141

Below the
Louis Campau
Church pur-
chased in 1841.

At left our
present Church
with spire as
built in 1868.





Park Congregational Church 1936

Anniversary Prayer

Almighty God, in Thy name and strength our fathers gathered here, built this goodly sanctuary, and in prayer and praise have worshipped Thee. Here Thy gracious gospel has been proclaimed by godly men in the fulness of their power. Here children have been instructed in Thy saving truth; young men and maidens have been made one, plighting their troth; and hoary heads have been taken thence in righteousness and peace.

Grant, O most merciful Father, that the stream of positive influence may in no wise be diminished. To the dignity of age may there be added the active vigor of youth. May pride of past lead to energetic endeavor in the present. May the ability to achieve be our greatest cause of glory. And may the goodly inheritance received from the fathers be multiplied as it is transmitted to the children.

These favors we ask, and such others we crave, as Thou in Thine abounding generosity wilt give, through the great Head of the Church, Jesus Christ our Lord. Amen.

(By Dr. Edwin Whitney Bishop on the occasion of the Diamond Jubilee Anniversary of Park Church in 1911.)

Early Years of Park Church

1836

THIS little volume celebrating the one-hundredth anniversary of Park Congregational Church, makes no claim to being a complete history, but is replete with human interest. It portrays the efforts of a heroic band of pioneers to keep alive the flame of religious faith which they brought with them in full measure.

Some of these settlers came to Michigan because of wanderlust, a characteristic of many American people; some came because the government gave them a quarter section of land in payment for service in the War of 1812; the panic of 1837 drove others to this poorly mapped territory.

As we view Park Church in retrospect, we draw a halo around the heads of these early settlers who trekked many weary miles, following Indian trails through the wilderness. Not only did they break all home ties, but they left all cultural opportunities behind, bringing with them the faith and traditions of their fathers, which they proceeded to plant in the swampy swale at the foot of the rapids of Grand River, which was to be their adopted home.

They planted better than they knew, and quoting the sage in Proverbs: "Their children rise up and call them blessed."

Captain Belknap in his "Yesterdays of Grand Rapids" says that his father used to tell of a celebrated preacher of "York State" who complained to his diminishing congregation that "all the brain and muscle of the community was moving West, and only cull timber was left."

In his migration to a wilderness, the pioneer always

EARLY YEARS OF PARK CHURCH

follows the course of rivers and the shores of bodies of water. The pioneers of Michigan were no exception to this rule. They settled along the straits of Detroit or the Grand River, called by the Indians the O-Wash-ta-nong (Long flowing water), the rapids of which might later furnish power for mills and factories.

The only means of overland transportation to this primitive settlement before the plank road was built from Kalamazoo, and later when the Detroit and Milwaukee Railway ushered in a swifter mode of travel (1858) was by steamboat, horseback, or by lumber-wagon often drawn by oxen. Seats were improvised in these springless vehicles by placing planks crosswise the wagon box.

It was a five day trip from Detroit. The hardships of these pioneer journeys were almost incredible. They tugged through swamps, cutting out trees that had fallen across the almost indistinguishable trail, forded rivers without bridges, and in some instances were obliged to take their wagons apart, and carry them and the load piecemeal across a swamp—sometimes not making more than a mile in a day. At times the nights were made hideous by the howling of wolves.

When steamboats came up the river they wound their way between the islands and came to a landing at a yellow barn-like warehouse located at the present corner of Fulton and Market streets, or at the main dock at Pearl street, where the Tower Clock now stands. The County Jail and a part of the Pantlind Hotel are situated on what was Island Number One.

This site was pre-destined to develop into a town. The rapids were not navigable, which made the Island the

EARLY YEARS OF PARK CHURCH

head of navigation on the Grand River—all craft must dock here!

Not until after the Civil War was the name Grab Corners attached to what is now Campau Square.

The year 1836 was a momentous one in the history of this territory, for not only did Michigan apply for statehood, but the foundations were laid for the Park Church of the future.

Mrs. Marion L. Withey provided the link between the present and the past. Her retentive memory in recording the beginnings of this great organization makes the initial chapter of this little volume possible.

When the first little group of people gathered at the home of her father, Myron Hinsdill, Mrs. Withey was a child scarcely old enough to be interested in the work of her elders. Nor could the founders themselves forecast the magnitude of this present organization.

Myron Hinsdill lived in a commodious frame dwelling where the Morton House now stands. It was the home farthest away from the little settlement clustered around Campau Square.

There was no hotel at the Rapids at that time, almost every home was open to wayfarers, and this home larger than its more humble neighbors was oftentimes filled with boarders, and the large dining room became a civic center. Here were held town meetings, social gatherings and spelling bees.

The only places of worship the little settlement boasted were a Baptist Mission and a Catholic Mission on the west side of the river. The time seemed ripe for some action to be taken relative to the establishment of a church organization, and on a momentous evening, Sept-

EARLY YEARS OF PARK CHURCH

ember 18, 1836, twenty-two devoted people banded themselves together and this church, now called Park Congregational Church, was born.

“Behold what a great matter a little fire kindleth!”

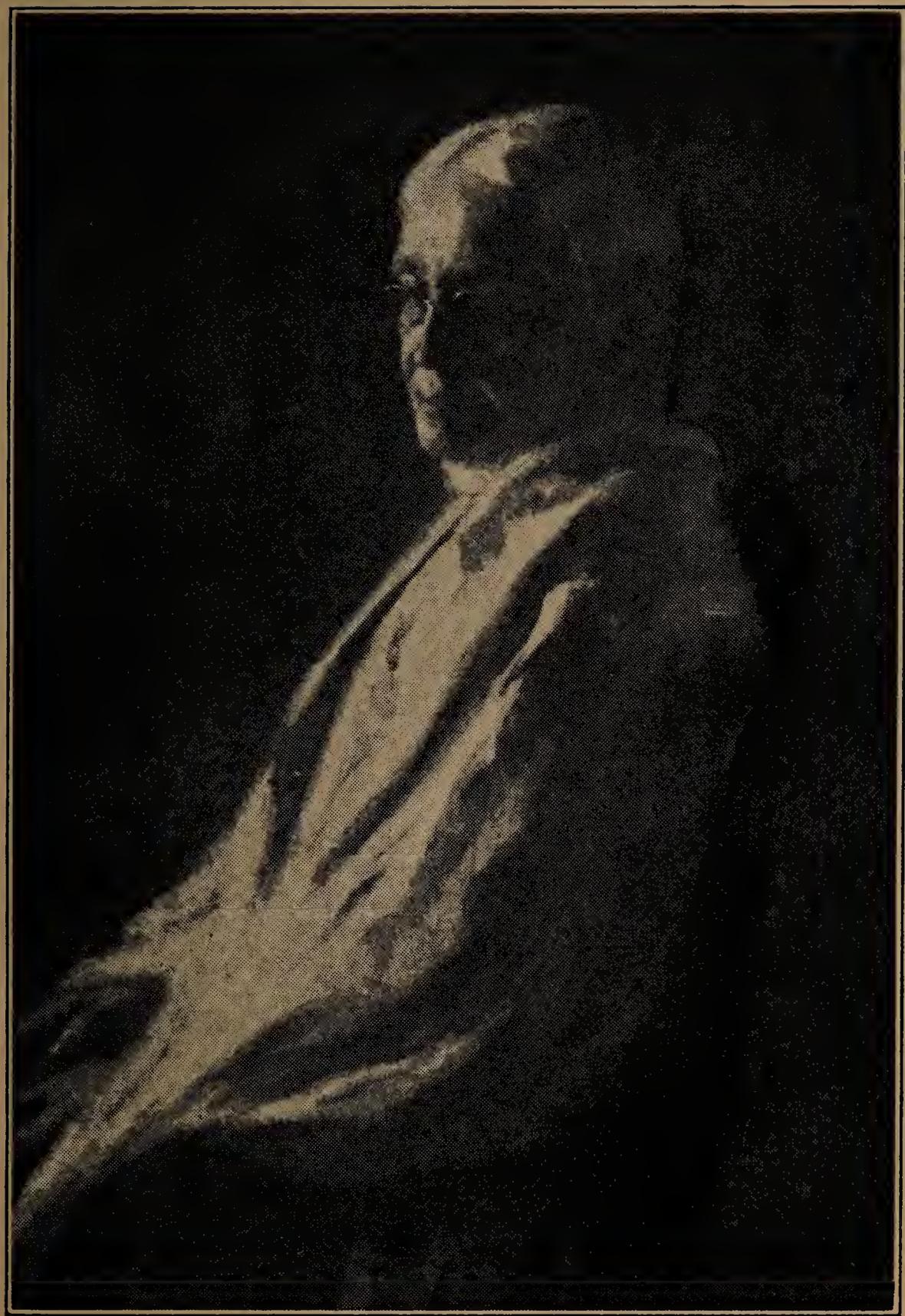
These people were:

George Sheldon	Jeraldine Hinsdill
Sarah Sheldon	Samuel Howland
Ebenezer Davis	Kendall Woodward
Eliza Davis	Sophia T. Howland
Myron Hinsdill	W. G Henry
Emily Hinsdill	David S. Leavitt
Hiram Hinsdill	H. S. Henry
Roxan Hinsdill	Mary Yates
Sally Winsor	Violetta Davis
Emily Hopkins	C. E. Osborne
H. R. Osborne	Eliza Woodward

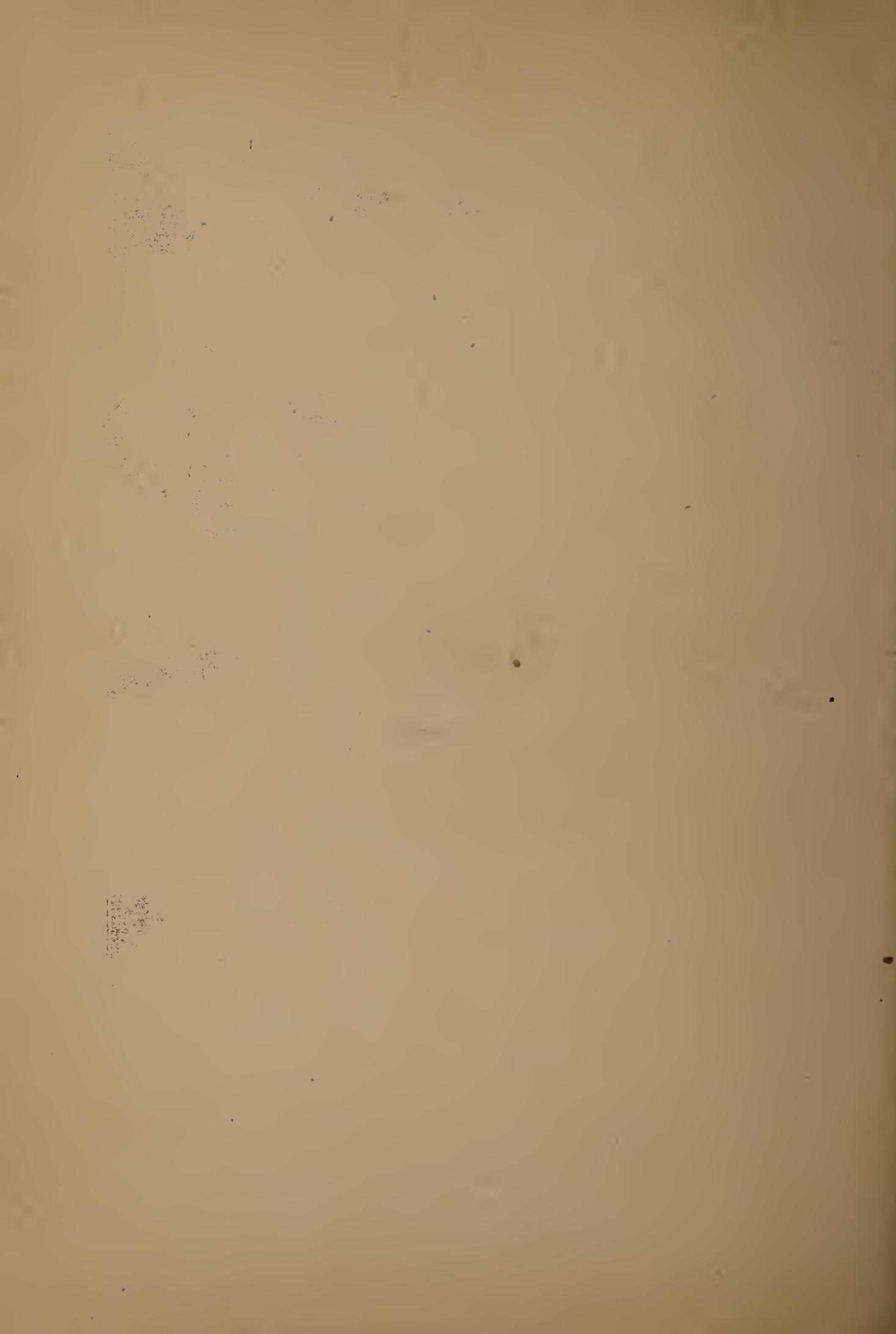
There are three descendants of this original group in Park Church; Mrs. Anna A. Righter is a granddaughter and Miss Mabel Righter a great granddaughter of Ebenezer Davis; Miss Jennie Howland is a daughter of Samuel Howland.

By vote the Presbyterian form of church government was adopted, and George Sheldon and Samuel Howland were elected deacons.

Had this small group of builders been able to push aside the curtain of futurity and gaze for one moment upon our worshipful edifice today, with its colorful windows, its carved altar, its wonderful organ, and above all, its groups of devoted young people—small credence would have been given to the picture. They would have deemed the vision presented to be a chimerical fairy tale.



Mrs. Marion L. Withey



EARLY YEARS OF PARK CHURCH

Rev. A. W. McCoy was the first minister. The little band of worshipers often met at the Hinsdill home, subsequently built over into the National Hotel, sometimes with W. G. Henry, over the store of A. H. Smith on Waterloo St., or at the home of Amos Roberts, the site now occupied by the Peninsular Club. Occasionally they met in Prospect Hill Schoolhouse, the present site of the Ledyard Block, until the completion of the Court House which stood in Fulton Street Park.

For four years these church people were nomadic, having no permanent church home, worshipping where they could.

At a meeting called in the Court House March 26th, 1839, the church re-organized into the First Congregational Church of Grand Rapids, and the Rev. James Ballard was engaged as its first pastor. S. F. Butler and Ebenezer Davis were elected deacons, and W. G. Henry, clerk. The church now numbered sixty members and during Mr. Ballard's pastorate, the number was increased to 108.

It was in 1841 that the congregation moved into its first church building, the Louis Campau Church.

This church was intended for the Catholics. Louis Campau, Indian trader and furrier, sometimes called the Father of Grand Rapids, himself a French Catholic, became angered at the priest for some unremembered reason, and the fiery Uncle Louis declared that the Catholics should never have that church—some quarrels should be recorded in heaven!

Louis Campau was supposed to be worth a hundred thousand dollars, but misfortune attended him and later he assigned his property to his creditors, except the

EARLY YEARS OF PARK CHURCH

church, which he had presented to his mother. The latter offered it for sale for \$3,700 reserving the cross. Mr. Ballard asked that the cross be allowed to remain, saying that he could worship under the cross, always the symbol of the Christian faith, but Mrs. Campau was obdurate and the cross was ordered down. The men delegated to remove it built a staging for the purpose, but were unable to dislodge the sacred symbol from its setting. According to John Ball who witnessed the accident from the steps of the National Hotel, the men resorted to sawing, but owing to some miscalculation, the heavy wrought iron cross fell, carrying one of the men with it to his death.

Some Catholics suggested that the incident might have been a judgment for such sacrilege. The cross now stands in St. Andrews Cemetery, this city.

To this handful of worshippers meeting in dining rooms, private parlors and the court house, this modest church building looked like a stately edifice beyond their most ambitious dreams—but they bought it, and trusted to Providence for the large sum required for payment.

Realizing full-well the sacrifices ahead of his congregation if this fabulous sum was to be raised in the Rapids, an inspiration came to the Rev. Mr. Ballard and he traveled overland the 1,000 miles to New England, and all that summer canvassed the prosperous villages there, picturing graphically the religious needs of their brothers and sisters “way out west in Michigan.” The following summer, Stephen Hinsdill emulated this good man’s example and made a trip East for the same purpose.

Just how much these good men secured, we do not know, but in time funds were sufficient to secure a deed

EARLY YEARS OF PARK CHURCH

to the property. John Ball drew up the document, but the debt was not entirely discharged until 1855.

Mr. Charles M. Norton, a member of this church in 1869, recalled that the following conversation occurred when he was a small boy, between his father Magilvra Norton, and his grandfather, Seymour Norton, all living in Attica, N. Y.

"You say, son, you are contemplating moving west?"

"Yes," replied his father, "to Grand Rapids, Michigan."

"To Grand Rapids," said his father, "why, that was where that minister, Mr. Ballard came from, walked most of the way he told me. He was going on to the New England churches to appeal for aid, an earnest man of great zeal and energy, soliciting money for a church in Grand Rapids—Congregational Church. He was sincere and showed his devotion to religion, told me all about the work. I was interested and gave him fifty dollars to help build the church."

The following spring, 1869, Magilvra Norton and family moved to Grand Rapids and united with the church which his father had helped to finance.

This same year Park Church with Dr. Gallup in the lead, organized the Second Congregational Church on Plainfield Ave.—our first born child, the eldest of a sizeable family. Magilvra Norton then withdrew from Park Church and became one of the seven charter members of the new organization.

January 2nd, [1842, the new church was dedicated, the Rev. J. P. Cleaveland of Ann Arbor conducting the service.

January 3rd, a subscription for a church bell was circulated by Luther Beebe. The largest amount subscribed

EARLY YEARS OF PARK CHURCH

was \$25 and the smallest, one dollar. This was the first large bell brought to the town, and it weighed one thousand pounds. Mr. Beebe's was the first death for which the bell was tolled. This bell cracked one frosty morning and was returned to Troy, N. Y., for re-casting.

When the present church was built the old bell was exchanged for a larger one, the difference in price being donated by the Hon. T. D. Gilbert, whose bronze bust now stands in Fulton St. Park within hearing of the bell he helped to purchase.

The Campau Church was still incomplete but during this year, 1842, seats were purchased. The following Christmas Mr. Ballard preached a sermon on the "Nativity of Christ" after which the pews were rented for one year, the terms being "quarterly payments in grain, lumber, shingles or cash."

January 8th, 1844, the munificent sum of \$16 was voted to Darius Winsor for "ringing the bell for all meetings and taking charge of the church for one year."

The church with the parsonage adjoining stood on the ground of the present Porter Block at the corner of Monroe and Division Ave., and was used with various additions for twenty-seven years. The only reminder of this early church is a photograph and key hanging in one of the parlors of the present church.

In 1848 (March 18) a call was extended to the Rev. Thomas Jones, which was accepted, but on October 14th, 1850, the pulpit was again vacant. During this short pastorate there were added to the church 140 new members.

December 15th, 1850, the Rev. H. L. Hammond was called as the fourth pastor of the church and served five

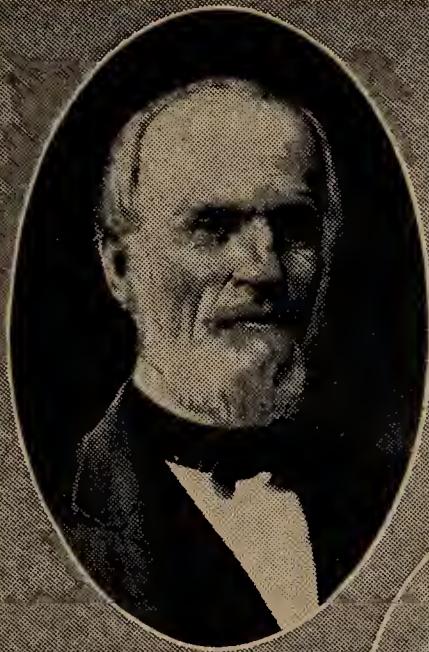
EARLY YEARS OF PARK CHURCH

years. During his ministry 115 members were added to the church roster, and the first pipe organ was installed. This organ cost this devoted people one thousand dollars and was later removed with some additions to the present church.

Owing largely to Mr. Hammond's energy and initiative the church debt was now paid in full. (1855)

Our war preacher was S. S. N. Greeley of Great Barrington, Mass. He preached during the stirring days that ushered in the conflict when brother was armed against brother, and his heart was in the coming contest. Of a Sunday when the boys in blue had drilled, he called them into his little church, and with fiery talks couched in war-like terms, encouraged each man to become a soldier. He aroused many of them to fever excitement, and they marched out of that little Congregational Church to the South-land; some to return unscathed, some to return maimed, some to return not at all.

Small wonder that when the Sixth Michigan Cavalry was organized, the boys who had sat so many Sundays under the spell of his oratory, voted Mr. Greeley, chaplain, and our fourth preacher rode proudly away with the soldiers. Mr. Greeley joined the army in December, 1862, but retained his relation with the church until July, 1863. The Rev. William L. Page supplied the pulpit during the absence of the pastor.



Rev. James Ballard



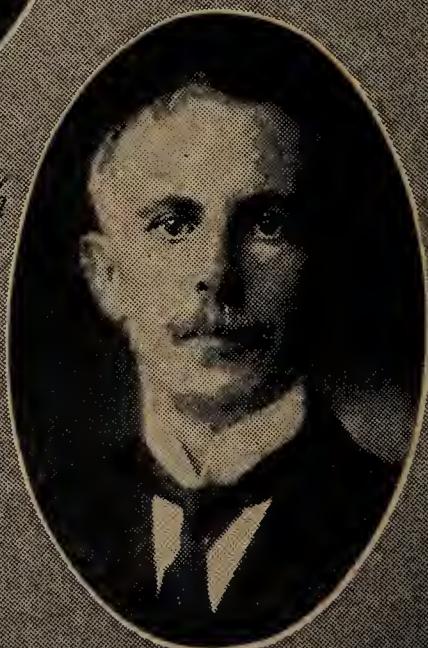
Rev. Stephen S. N. Greele



*Rev.
J. Morgan Smith*



Rev. Alexander R. Merriam



Robert W. McLaughlin, D.D.

Pastorate of Rev. J. Morgan Smith

1863 - 1883

IN 1863 the war was at its height. It laid its ruthless hand across the nation and hearth and church were everywhere involved in the terrible struggle for freedom and union. Our congregation was sorely in need of a leader who could inspire the people to look up with faith to an Eternal Goodness and bring hope and cheer to anxious hearts.

Perhaps it was a special providence that such a leader was found in the person of Rev. Joseph Morgan Smith, a young man thirty years of age, who was destined to serve the church with love and devotion for a period of twenty years.

Born in a minister's family in Great Falls, New Hampshire, he had a religious and cultural background and his parents gave him every educational advantage. He was graduated from Yale University in 1854, among the first ten in his class. After a year of teaching, followed by six months of travel, he determined to study for the ministry and entered Andover Theological Seminary. Upon completing his theological course, he was ordained at West Avon, Conn., the Rev. Thomas K. Beecher, preaching the ordination sermon. Here he remained for two years.

In the summer of 1863 he went to Chicago to act as supply in the New England Congregational Church during vacation. It was while at this work that the call came from Grand Rapids, "Come over into Michigan and help us." He came for one Sunday and was invited to supply the pulpit for six months. He did not accept at once, but on his way back to Chicago, while waiting for the boat at

PASTORATE OF REV. J. MORGAN SMITH

Grand Haven, walked the dock and prayed. Afterwards he said, "It seemed to me that the Lord decided that I should go to Grand Rapids." On reaching Chicago he telegraphed his acceptance. When his six months expired the period was extended and resulted in a pastorate of twenty years when, at the age of fifty, in the prime of his life and at the height of his usefulness, death called him to a higher service.

These twenty years may be regarded as a real epoch in the history of Park church. They marked a steady development and growth, both spiritual and cultural, under a wise, kind, and capable leader. The membership of the church was increased by seven hundred fifty members, more than half on confession of faith. Writing of him twenty years after his death, Mr. Harvey J. Hollister, who loved him as a brother, said: "He possessed a mind intellectual, strong, and vigorous; he was a keen observer of men and events; he held up the higher ideals with ever increasing earnestness. Unusually liberal in his theology for the time in which he lived, he was intensely solicitous regarding fundamentals." Among his last words were these: "The cross of Christ shines upon me with a golden light; to make it known is the infinite work, its love, its righteousness, its hope."

Some of his more orthodox members found difficulty at times in following him but he was constructive in his thought and never rudely tore down the foundations on which his listener's feet were planted, but having won their love and confidence he led them on to a higher plane of thought so gradually and skillfully that before they were aware of any change in themselves they were in agreement with him.

PASTORATE OF REV. J. MORGAN SMITH

So he placed the pulpit of Park Church upon a platform whose cornerstone was: "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and every successor of his has recognized in coming into the pulpit that these are "the great commandments."

Not only was Mr. Smith distinguished as a preacher but he loved to gather young people about him in Bible, Shakespeare, and culture classes. One member of his culture class, Miss Jessie Smith (Mrs. Charles W. Garfield), writing after his death, says: "The key-note of Mr. Smith's power as a teacher was his ability to inspire us to individual effort. We came from his teaching with a clearer view of the value of life, with a juster appreciation of our opportunities and with an impulse to earnestness and progress which idealized the barren routine of daily duty. For these powerful influences we are his debtors and we gladly here acknowledge our debt."

Surrounding Mr. Smith during his busy pastorate were many loyal men and women, true pillars of the church, who gave generously of their time, strength, and means to the upbuilding of the church and the support of the minister. Of them, Mr. Van Wallin writes: "They were men and women prominent not only in the church, but able leaders of the business, social, and philanthropic life of the young city. Easily the premier of these was Mr. Harvey J. Hollister. He was at various times deacon, Sabbath School superintendent, trustee, and church treasurer. His wisdom, ability, and devotion commanded always a determining influence in the affairs of the church.

"These were the days of beards. A long white beard,

PASTORATE OF REV. J. MORGAN SMITH

if not an essential, at least was an added embellishment to the office of deacon. With what solemn dignity on communion day did these white-crowned patriarchs serve at the table of the Lord. Deacons Hollister, Hoyt, Miller, Avery, Wilson, Judd, Luther, Gallup, Haldane, and Clark. These names and the faces of those who kept the faith, come back to me after fifty years. Soon after entering the church in 1881, my dear father, worthy and well qualified in body, mind, soul, and white whiskers, joined the consecrated conclave. The title of Deacon carried a degree of solemnity and dignity and men were known and addressed by the term. I have never heard Deacon Haldane addressed or referred to except as DEACON Haldane. Neither the name nor the office seems to be so revered now."

Other prominent men, not all of them church members, but giving of their means and guiding the church finances, were L. D. Norris, T. Stewart White, Joseph H. Martin, Judge Solomon Withey, H. D. Brown, J. M. Barnett, Dr. Eugene Boise, M. L. Sweet, Henry Seymour, superintendent of the Sunday School and teacher many years, Charles W. Coit, E. J. Horton, Orson Kellogg, Prof. E. A. Strong, L. E. Patten, William Miller, D. W. Giddings, Wm. H. McConnell, and the four Moseley brothers. Mr. H. D. Brown was chairman of the house committee for twenty years. The Muir family came into the church in the early 50's and their descendants to the fifth generation are still members.

Of the Mothers in Israel, none was so clearly the leader during Mr. Smith's pastorate, as Mrs. S. L. Withey. One of the very first women of the church which was organized in her father's home, with a proud position in social

PASTORATE OF REV. J. MORGAN SMITH

and civic life, her name has covered Park Church the better part of its one century. She knew more of the church history than any other individual in pulpit or pew.

Side by side with her stood Mrs. J. Morgan Smith. Mrs. Smith served as assistant superintendent of the Sunday School, teacher, and leader in the social life of the church and in the Missionary Society.

There are left in the church today only two of her large class of young girls, Alice Winegar Tinkham and Annie Read Kinsey, who still remember their love for her, and the lessons of loyalty to the church which she instilled. The late Jeannette Hinsdill Palmer and Nellie Henshaw Stevens, were also members of this class.

Prominent among the women workers were Mesdames H. J. Hollister, A. R. Brewer, Henry Seymour, A. Vandenberg, mother of Senator Arthur Vandenberg, Anna Adzit, Henry Grinnell, Edwin Cole, Emily Gregory, R. W. Corson, L. D. Norris, Cornelia Denison, and the Misses Ella Morrison, Jessie Smith, Emma Field, and Lizzie Hanchett.

To these men and women, and many more, Park Church owes a great debt of gratitude. Many of them kept up their activities through three or four successive pastorates.

Before the war it was becoming evident that the old church which had sheltered the congregation for more than twenty years, was inadequate for the increasing membership, and our people were visioning a new church home and beginning to lay their plans for it. The war, of course, put a stop to the planning but soon after it came to a close in 1865, the vision again took form and the great event of this period of the church's history, the

PASTORATE OF REV. J. MORGAN SMITH

building of our present church, from 1867 to 1869, took place.

All the energies of the congregation were bent toward this aim: to build a church edifice to the glory of God, which should be an edifice, sufficient not only for their generation but which they could hand down to their children and their children's children for many generations to come; a great heritage to be held as a sacred trust, an investment in faith that the generations reared in its atmosphere would continue to maintain, and to grow in grace and the knowledge of God. Looking back at the undertaking from the present time, the courage of these men and women seems almost sublime.

The new church when built and furnished cost, according to Mrs. S. L. Withey's statement, about \$75,000. Of this amount \$12,000 was acquired by the sale of the old church, leaving a balance of \$63,000 to be raised by subscription. The last payment was made in 1879.

The women undertook the furnishing and an account of their work will be found in another chapter. The men had to dig deep into their pockets, not once but many times during the ten years before the debt was finally cancelled. Some of the initial contributions were from \$500 to \$3,000.

The building committee were O. S. Camp, who gave most of his time for two years in supervising the work, F. B. Gilbert, N. L. Avery, and M. L. Sweet.

Judge Solomon Withey was treasurer of the building fund. An account of the building, given in an annual report of 1869, is preserved in the church. It is interesting reading. The architect who designed and planned the beautiful building, was Mr. A. Barrows of Adrian, in this

PASTORATE OF REV. J. MORGAN SMITH

state. "This beautiful temple," says the record, "proves the good judgment and faithful labors of those who have done the work and superintended it." We of today may be thankful that when "good architecture was rare in the Middle West, and the mid-Victorian period had cast its blight upon the land, in this saw-mill town of fifteen thousand, there was designed and erected, a Gothic structure dignified, correct, and beautiful. The church was dedicated on Sunday afternoon, November 28th, 1869, and we may imagine what a proud and happy congregation filled the pews.

The last sermon in the old church was preached on Thanksgiving Day preceding this Sunday. It was in the nature of a Thanksgiving sermon and a farewell to the old church. A printed copy of this sermon is in possession of the church.

Originally, the church had a beautiful slender steeple but in the course of time winds and storms were too much for it. It began to lean quite visibly and had to be taken down. The present bell-tower, built in 1897, never completely filled the picture.

During Mr. Smith's pastorate two more Congregational churches were organized, both of them starting as mission Sunday Schools. Second Church, organized in 1870, has now a membership of five hundred and forty and South Church, organized in 1878, has a present membership of five hundred and forty-six.

These two churches received partial support from Park Church during the years when it was paying off its own indebtedness. Mr. Clark H. Gleason, Miss Lizzie Hanchett, Mr. Marcus Bates, and Miss Ellen Morrison were workers in the South Church Mission. Mr. James Gallup

PASTORATE OF REV. J. MORGAN SMITH

was one of the workers in the Second Church Mission.

In 1882, when everything was seemingly prospering in Park Church, Mr. Smith's health began to fail. In the summer of 1883 he went to St. Ignace for rest and quiet, and the benefit of the lake breezes; but though he seemed to improve for a time it was only temporary. From St. Ignace he went East to his mother's home in Connecticut but grew rapidly worse and on his physician's advice was taken to Danville, New York, where he passed quietly and peacefully away October 1, 1883.

When the telegram came announcing his death, the hearts of the people of Park Church were stricken with grief. They realized that there had been taken from them a splendid and gifted preacher, an inspirational teacher, a kind and loyal friend and the loss seemed irreparable. A full year passed before they could consider another to take his place. After fifty years, those of us now living, like to recall the many traits of character which made him so universally beloved.

He was a friendly man, who loved to know his people not only in the church but in their homes where he was always a welcome guest.

One who was a worker in the church at that time, and now living in an Eastern city, Miss Kate Read (Mrs. John B. Young) writes: "I can still see the merry twinkle in his eye. I have preserved through all the years, a card which he sent me in recognition of long service in playing the organ for the weekly prayer meeting, on which he had written, 'Praise Him on the Read organ!'"

Not only the church but the whole community felt the loss, for his personality and gifts had impressed themselves upon the religious and cultural life of the city.

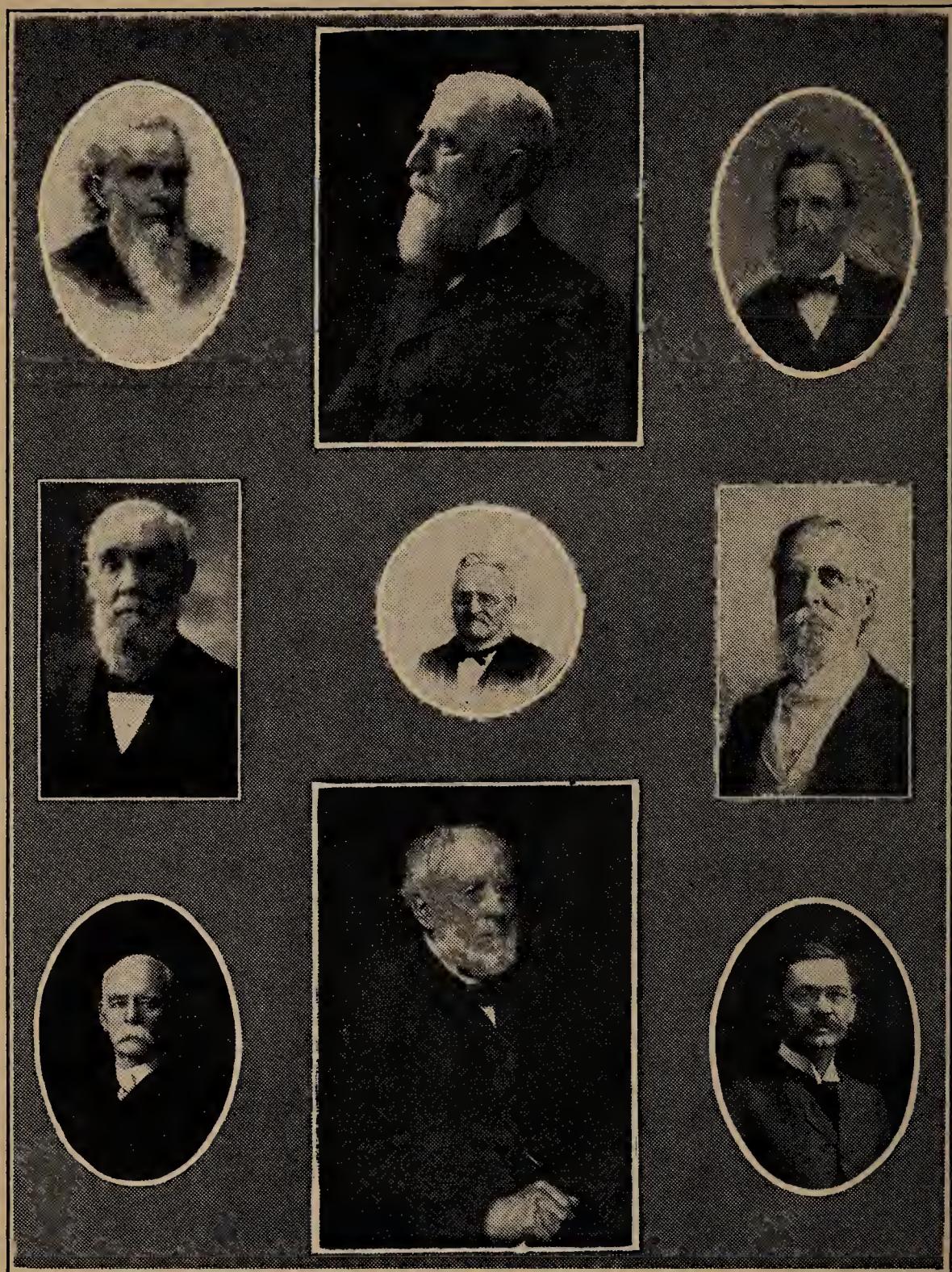
PASTORATE OF REV. J. MORGAN SMITH

Who can estimate the far-reaching influence of such a life!

He is the only one of our pastors who died while in service and is buried here in the city, whose people knew and loved him. His wife, Cordelia Root Smith, lies beside him.

The following lines were written after his death by Mrs. Sarah Clay Powell:

*"If Death claimed common men, while here and there
Lived on, immortal, minds and hearts like thine;
When his dark shadow fell across our way,
Or touched our dear ones, we might hopeless be.
But when the grave that hides us all, hides thee,
Hope lives. To blot out such a soul as thine
Were waste appalling; it could never be
In any sphere God made or God controlled,
We die like thee, like thee we live again."*



From a Group Picture Hanging in the Church Parlors

*Solomon L. Withey
Noyes L. Avery
Edwin Hoyt, Jr.*

*James Gallup
William Haldane
Franklin B. Wallin*

*Charles W. Coit
Harvey J. Hollister
John D. M. Shirts*

Pastorate of Rev. A. R. Merriam

1884 - 1892

*"Where I so tall to reach the pole
Or grasp the ocean with my span,
I must be measur'd by my soul;
The mind's the standard of the man."*

—Isaac Watts

FOR a year after Mr. Smith's death the pulpit was supplied by Prof. James T. Hyde of the Chicago Theological Seminary, but as a flock needs a shepherd to guide and foster it, so our Congregational flock began to feel the need of a pastor around whom it could rally and again push forward to other achievements.

To select a man to fill the pulpit of what was then probably the most potent protestant church in Grand Rapids was a difficult task, but the committee appointed decided after competent advisement to ask the Reverend Alexander Merriam of East Hampton, Massachusetts, to come on to Grand Rapids and look the ground over.

He was a man thirty-five years of age. His birthplace was Goshen, New York. Like his predecessor he had received every educational advantage, being a graduate of Phillip's Academy, Yale University, and Andover Theological Seminary. He had taught for two years and had had seven years' experience as a minister.

Upon his arrival the committee debated somewhat his fitness. "He had no doubt the mental equipment," said one member, "but, as was said of Stephen A. Douglas, 'his coattails are too near the ground'." Deacon Franklin Wallin showed his ability to quote scripture accurately and with effect when he replied to the objector, "The

PASTORATE OF REV. A. R. MERRIAM

Good Book says 'The Lord taketh no pleasure in the legs of a man.' That settled it and Mr. Merriam received the call.

The suggestion of another member that perhaps "by taking thought" a fraction of a cubit might be added to his stature by building a small platform behind the pulpit, was carried out satisfactorily to all parties concerned.

He and his sweet wife, May Gore Merriam and family of four lovely children, came and walked right into the hearts of a longing congregation and remained there during his pastorate which was all too brief, owing to ill health.

On the thirtieth of September, 1884, he was installed pastor of Park Congregational Church.

Much the same group of men and women who were prominent in Mr. Smith's time gathered around Mr. Merriam but, as is always the case with the passing of time, some fall by the way and others step in to fill the gaps.

The man in the pews who led all the rest in intellectual capacity, was probably Reverend I. P. Powell. Always in frail health, the result of Civil war experience, his ability to think clearly on theological questions; his wise decisions on church policy; his fine type of Christian manhood; and his magnetic personality, exerted a strong influence on the entire membership.

At a period when science and religion seemed to be at conflict, to the disparagement often, of the latter, those who sat under Mr. Powell's teaching in the Bible class or listened to his clear explanations in the weekly prayer-meeting, found their doubts and difficulties cleared away and will always remember him with reverent gratitude.

PASTORATE OF REV. A. R. MERRIAM

Easily the most prominent among the women in the work of the Sunday School, was Mrs. I. P. Powell. For years she had charge of the training of the little tots—called the infant class.

In the 80's Mrs. Powell was in the early years of womanhood, beautiful and gracious. She led the children as her husband led the older ones. Her sweet influence has been felt in the lives of hundreds of children now grown to be men and women.

One cannot recall the Sunday School in the 80's and 90's without remembering Miss Lizzie Hanchett. She was teacher for years of a class of boys who grew to manhood under her instruction.

Dr. Eugene Boise was a member of the Business Committee and a trustee. He had so large a clientele within the church that he was sometimes called "the Park Church doctor."

The name of Mrs. Boise, his wife, should always be remembered as the one who inspired the placing of the beautiful Tiffany memorial windows in our sanctuary. More than to anyone else we are indebted to her for the vision which became a reality.

The membership of the church received some splendid additions during Dr. Merriam's pastorate. Among the number were Mr. and Mrs. George A. Davis and Mrs. Ellen Baker.

Mrs. Davis will be remembered for her missionary zeal. There is probably no one in our church today who is better versed on the history of missions than she. Her home has always been open for the entertainment of visiting missionaries and she is a warm personal friend of Mrs. Etta Marden, at one time our missionary to Turkey.

PASTORATE OF REV. A. R. MERRIAM

Mr. Davis was one of the leaders in our church history. He was active in the church from the time of his affiliation in 1886 until his death which occurred March 27, 1935, having served, as he expressed it, "in every capacity except that of preacher."

The memory of Mrs. Baker will always be fragrant with the thought of the flowers which she has so skillfully and artistically arranged every Sunday for more than forty years, giving her time and talent as her service to the church. No flower that she ever laid upon the altar was as sweet and lovely as she who placed it there. She has been aptly called, "Our Lady of the Flowers."

She has, however, still another claim upon our gratitude for we owe to her the lighting at night of our beautiful windows. It was thought it could not be successfully done but she, with the assistance of Mr. Abram Wheeler, persisted in the attempt until it was satisfactorily accomplished in 1926.

Dr. Merriam had a strong hold upon the young people of the church. Many of us today who have grown gray, in the service, were the youth of that day.

One of his first undertakings was to better organize the young people. At that period the social life of the majority of us was centered in the church.

A young people's society was organized whose chief function was to stimulate this social life. We held monthly meetings and everyone who possessed a grain of talent in any direction was requisitioned to produce it at these gatherings. There were in-door and out-door picnics, bicycle runs, Christmas entertainments, harvest festivals, and musical evenings. What good times we had and what memories are still with us!

PASTORATE OF REV. A. R. MERRIAM

"Matches," it is said, "are made in heaven." Be that as it may, we can vouch for some very good ones made in Park Church during the 80's and early 90's. McGeorge and May Hollister Bundy, Millard and Jeannette Hinsdill Palmer, Fred and Nellie Henshaw Stevens, George and Mary Rice Boltwood, John and Althea Winchester Martin, George and Martha Dole Bemis. (She was for years the efficient clerk of the church). To be sure some of our eligible young men stepped outside the church circle when they chose their life partners, a venture which was regarded as somewhat treasonable by certain of the young women. Van Wallin drew lovely Lily Whittelsey from the Swedenborgian fold and Clay Hollister, after graduating from Amherst, brought his cultured and capable bride from Massachusetts; and who could deny that they were splendid additions to our young people's society!

We recall many other names of young people active at this time: the Dickinsons, Adzits, Moseleys, Reads, Miss Fannie Hess, whose tragic death by drowning in 1898, when the steamship on which she was returning from Europe, went down in mid-ocean following a collision, filled the hearts of her many friends in the church with mourning; the ever radiant Alice Winegar who became Mrs. Edward W. Tinkham, and Netta Cole who became Mrs. William H. Gay. Mrs. Tinkham and Mrs. Gay were the first women in the church to be admitted to the Board of Trustees. Have you noticed that each of our ushers and collectors wears a white carnation every Sunday? A standing order given by Mrs. Gay to one of the florists provides this pleasing embellishment.

In this administration was formed that hardy perennial,

PASTORATE OF REV. A. R. MERRIAM

The Young Ladies' Park Missionary Society, born not to blossom and to die, but to continue on, young in name and personnel for fifty years.

"The "Youth Movement" was also evident in the Sunday School where the young people made a demand for a young superintendent and had agreed upon W. Millard Palmer as their candidate. What they asked for required an amendment to the church rules as the officers of the Sunday School were selected by the officers of the church. Mr. Harvey Hollister, whose wise decisions usually settled things in Park Church, said the rules had stood for fifty years and there should be no change. Then came forward the redoubtable champion of youth, Mrs. Loraine Pratt Immen. She asserted that once in fifty years was none too often to change. The amendment carried and W. Millard Palmer was elected, thus breaking a precedent of long standing.

During this administration Park Church fostered a new mission school which developed into Smith Memorial Church, dedicated to the memory of J. Morgan Smith. This church has a present membership of five hundred. Its pastor, Rev. Herbert McConnell, is dean of Congregational ministers in the city and state.

Active in this mission were Mr. and Mrs. F. M. Priestly, W. Millard Palmer, Van A. Wallin, Ida Adzit Whitcomb, Miss Emma Field, Alice Winegar Tinkham, Mr. Charles W. Coit, Kate Read Young, and others.

The purchase of a parsonage at 111 N. Lafayette Street, for the residence of the pastor and his family, was one of the events of this time. Two succeeding pastors made their home there but it became greatly in need of repairs

PASTORATE OF REV. A. R. MERRIAM

and it was considered good business to sell it. This was done in 1912.

After a laborious and successful pastorate of seven years, the congregation was again saddened by the condition of its pastor's health. He was given an extended leave of absence but was finally compelled to resign, which he did April 26, 1891. He returned to New England and after a time joined the faculty of Hartford Theological Seminary as professor of homiletics and sociology, remaining there until his death which occurred December 26, 1927. His wife is still living in Hartford, Connecticut.

Summing up his characteristics, Mr. Clay H. Hollister writes: "Alexander Merriam always had a welcoming smile followed by an eager interest in your welfare. This was genuine and human and never a pose. He had deep sympathy and rare understanding. His congregation and all who knew him loved him. His sermons were scholarly, thoughtful, and earnestly delivered. His enthusiasm in his work frequently overtaxed his physical strength, for he forgot his limitations and gave of himself unceasingly —a rare man."



First Officers of Merriam Rifles 1895

Capt. Van A. Wallin

Lieut. T. Wm. Hefferan

Lieut. L. C. Covell

Pastorate of Dr. Dan F. Bradley

1892 - 1902

"O, young Lochinvar has come out of the west!"

—*Scott*

SO came Dan F. Bradley. Born in Bangkok, Siam, in 1857, of missionary parents, his father and grandfather having been American Board missionaries at that station, he came to this country in 1887 and entered Oberlin college. From this college he was graduated and took his theological course at Oberlin Theological Seminary.

Heretofore when a new minister was needed, Park Church had looked to New England, the home of Congregationalism, to supply its need, but the Reverend Carl Patton directed the attention of the committee, and especially of Dr. Gallup, to a young man who was pastor of a Congregational church in Yankton, South Dakota. After the exchange of some correspondence and without interview, Dr. Bradley was called. He remained with us ten years.

Let Dr. Bradley tell in his inimitable style of his introduction to Grand Rapids and the church:

"I came to Grand Rapids in April, 1892, in a heavy rain, at night. I had never seen the town nor met any of its inhabitants except evangelist L. P. Rowland.

"Deacon Brown met us at the station. Mrs. Bradley, her mother, and two little children were in our party. We drove in a hack from the old Chicago and West Michigan station to the Morton House. On the way Deacon Brown asked me how I liked the town. It was very dark and

PASTORATE OF DR. DAN F. BRADLEY

raining hard. I replied tactfully, "I have learned in whatever state I am, to be content."

"Two days later I was to preach my first sermon. Just before I went into the pulpit, one of the loveliest ladies of the church came into the office and sweetly remarked: 'This is a very intelligent congregation and we are used to very fine sermons.' That spoiled my sermon and the congregation went out dejected, reminding me of the passage in II Samuel XIX, 3, 'And the people gat them away by stealth that day, as men that are ashamed steal away when they flee in battle'."

It is interesting to compare Dr. Bradley's account of his introduction to the church and his own estimate of the effect upon the congregation of his first sermon, with that of a member of our history committee who attended the church that day. He writes:

"The Sunday morning that Mr. Bradley arrived our hearts sank within us. We had been used to blondes. Bradley was swarthy with a black mustache and a shock of unruly black hair. Our former pastor was well-rounded, sleek and trim. Bradley was angular, high-cheeked, raw-boned. Mr. Merriam was always carefully and modishly dressed. Clothes sort of hung on Bradley, considered essential but no adornment.

"Altogether our first view in the pulpit was discouraging and at the close of the sermon we did not feel any better. Well, it didn't take long for us to change our minds. Soon he had the whole congregation with him. There never was and I believe never will be another Dan Bradley!"

Dr. Bradley's personality was most magnetic. He drew closely to him both young and old and during his pastor-

PASTORATE OF DR. DAN F. BRADLEY

ate of ten years, more than 600 new members were added to the church. Inspired by his earnestness they gave loyally of their service and means in promoting the work of the Sunday School, Young People's Society, United Workers, missions at home and abroad, and in the maintenance of the church.

The church had passed its half-century and needed the invigorating force of new blood to take the place of its enthusiastic founders, many of whom had passed on, or because of age were rapidly becoming incapacitated for active service.

Of the many whose efforts counted much during this period, one man, Mr. L. Z. Caukin, seems to stand out prominently as being a leader. He was a fine type of Christian gentleman, a man whom everyone trusted, and whose clear judgment, wise counsel and kindly nature won the love and respect of all. The Caukins joined the church in 1892 and continued their work in it during four pastorates, a period of nearly forty years. Mr. Caukin served as deacon, trustee, member of the Business Committee, and teacher of the Men's Bible Class.

Many innovations were introduced during Dr. Bradley's pastorate. In 1892 the Boys' Brigade movement was organized in the Sunday School. The first drills were held in what was then the main Sunday School room. Later Deacon Avery gave them the use of a room in a building he owned on Waterloo (now Market street) free of rent.

Starting as the Boys' Military Company, the name was changed to "The Merriam Rifles" in honor of Rev. A. R. Merriam. The first officers were Capt. Van A. Wallin, First Lieut. L. C. Covell, who later won distinction in the World War when he was placed in command of all Michi-

PASTORATE OF DR. DAN F. BRADLEY

gan troops as Brigadier General, and Second Lieut. T. W. Hefferan. This organization was the forerunner of the Boy Scout movement in our church.

The church had used at the Communion Service, single silver cups which were passed by the deacons to the worshippers. There was some opposition to the introduction of individual cups. To the sanitary argument it was answered that the Lord took care of the people who observed the sacrament. But when, at the next Communion, Deacon Powell reported that fifty-six people had used the cup he passed, all opposition was removed and individual cups were purchased.

As the church business grew a telephone was placed in the office and a weekly calendar was edited. This made necessary the employment of an assistant to the pastor and the name of a young woman was suggested for the position. But brows were lifted. Should the pastor be closeted for hours with a young lady? Of course the janitor was there and Professor Colwell was putting his pupils through the Bach fugues upstairs and the office was near the sidewalk.

The deacons, however, were equal to the occasion. The stained glass windows were replaced by clear glass, the wooden panels in the office door were removed and glass substituted and no shades or curtains were allowed. Miss Barbara Miller became a most efficient and popular church assistant, one of the first young women to adorn that position in the United States.

The question arose as to the acceptance of members of less orthodox churches without confessing their conversion. An elderly gentleman, M. D. Osband, father of Mrs. F. A. Baldwin, presented himself. "I would like to join

PASTORATE OF DR. DAN F. BRADLEY

Park Church," he said. "I am a Unitarian but I am not controversial, I will give you no trouble."

He never did and he was the first of a group of men and women whose religious opinions varied from our confession of faith but whose spirit was so Christian that the wisdom of the open door was conspicuously plain.

In that group was Charles W. Garfield, the beloved. He came for examination before the official board of the church and frankly stated that he had been a Universalist and had not changed his religious beliefs and did not wish to come under false colors. He had married Miss Jessie Smith and would like to become a member of her church. The members of the committee looked at each other in silence. What to do. Finally one arose: "Mr. Chairman," he said, 'If Charlie Garfield is good enough for our Jessie Smith he is good enough for Park Church and I move that he be recommended for membership.' The vote was unanimous. He came into the church and from the day of his affiliation the church was honored by his presence among us, served by his wise and kindly counsel, cheered by his genial smile and inspired by his life, which was felt until its close September 9, 1934, as an unceasing benediction. His memory will always be cherished.

The question arose as to whether a child whose parents were not members of any church could receive baptism. The decision was in favor of the baby.

In the early 90's occurred a period of business depression.

A meeting of the National Organization of Charities and Corrections was held in Park Church, brought there by the influence of the good Bishop Gillespie of the Episco-

PASTORATE OF DR. DAN F. BRADLEY

pal church. As a result of that meeting a local charity organization was formed with Harvey J. Hollister as president and Miss Emma Field as secretary. They put organized charity on the map in Grand Rapids.

Dr. Bradley instituted the Pastor's Training Class for boys and girls of adolescent age in the Sunday School, teaching them from New Year to Easter the fundamental principles of Christianity. Nearly all who came up through the Sunday School to the Training Class united with the church at Easter time.

Both Dr. Bradley and his wife, Lillian Jacques Bradley, who also was a graduate of Oberlin, were deeply imbued with the spirit of missions. They were able to transmit this spirit to the congregation in no small degree.

Three new churches had been organized from mission schools during the two previous pastorates. During Dr. Bradley's time three more were added to the list of our Congregational churches in the same way, East Church, Plymouth, and Wallin, known at first as Barker Memorial. This last mission was organized and met in part of a house occupied by Mr. and Mrs. E. G. Thorndill of our church.

Various other mission schools were carried on in localities where such work seemed needed, among them Avery Chapel, Mayflower, and Ottawa St. missions. Park Church became known as the "Mother of Churches" and for years contributed not only to their support but furnished workers for the missions.

Organized youth was on the job and groups of young men and women went out on Sunday afternoons to teach and lead in the missions. I wish I could name all the radiant youth who composed these groups. None was

PASTORATE OF DR. DAN F. BRADLEY

more prominent in the work than Mr. Van Wallin, but others who did valiant work were the Boltwood brothers, George and Lucius; the Moseley brothers, Alvin and Elmer and their sister Emma; the John B. Martins, Dwight Rowland, William Cheney, William H. Kinsey, Abe Wheeler, Miss Elizabeth Muir, and the Misses Bettes.

This mission work was supplemented by the older men. Deacon Gallup, Mr. Charles W. Coit who was constant in his help, and Gen. B. M. Cutcheon, a man of fine presence and a brilliant speaker.

Dr. Bradley remained with us until 1902, a period of ten years. At the end of that time he accepted a call to the presidency of Grinnell College and after a few years there he was called to the pastorate of Plymouth Church, Cleveland, Ohio, a position which he still holds.

So strongly was his personality imprinted upon us that to this day those of us who sat under his preaching and worked side by side with him, feel that we still have a claim on him and are never happier than when he makes us a visit and looks down upon us from the pulpit once again.

Ask any one of those who knew him what characteristic of his was most prominent and they will invariably tell you that it was Optimism. He was fairly scintillant with it. Meeting him on the street in Cleveland when the "depression" was at its worst, Mrs. Arthur Denison asked him how he was and he replied with all his old enthusiasm: "Why, do you know, I am embarrassed! I haven't a thing to complain about."

Mr. John B. Martin contributes a little story about a fishing trip on which occasion it rained relentlessly every day. Ordinarily a most unpropitious trip but Dr. Bradley

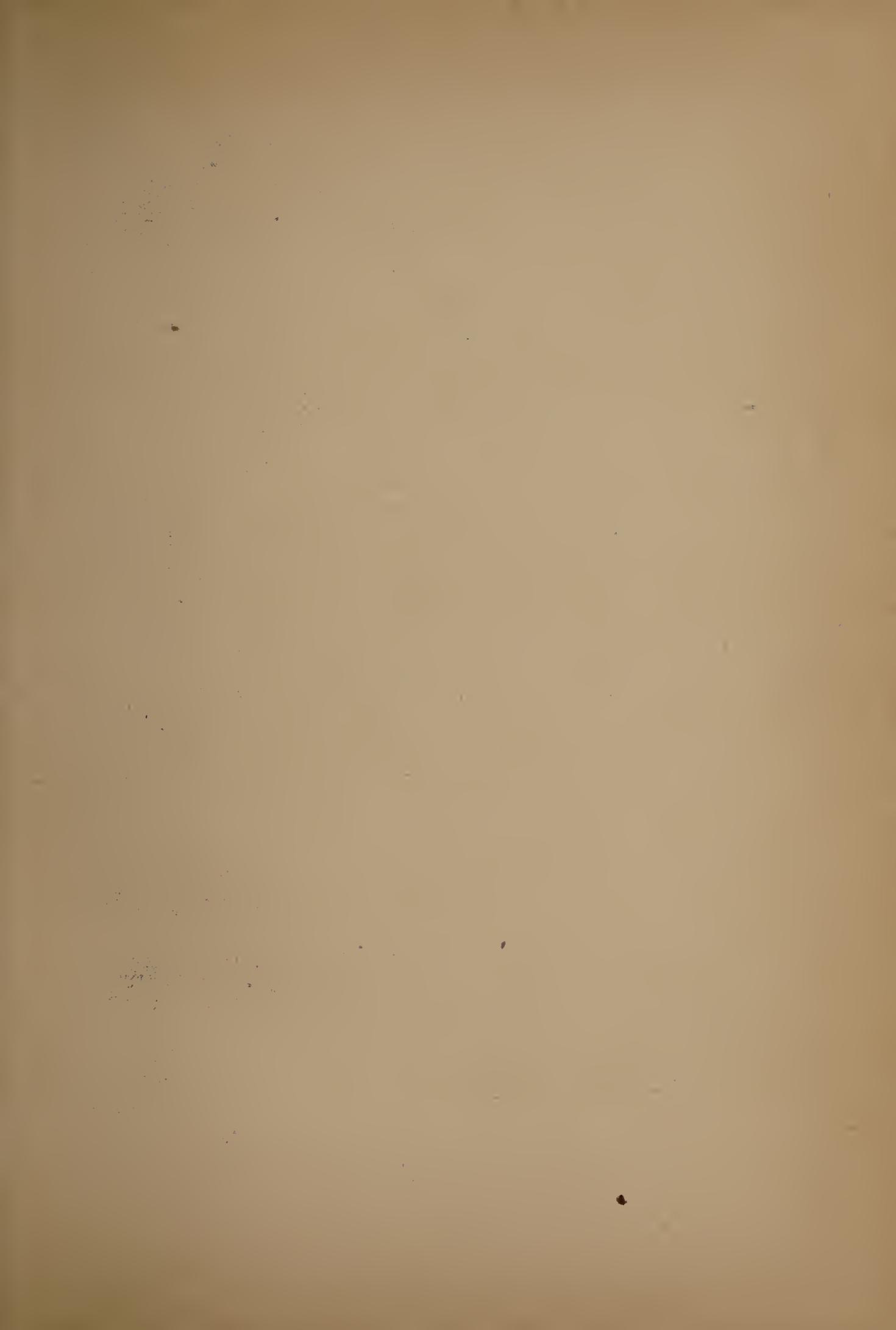
PASTORATE OF DR. DAN F. BRADLEY

was a member of their party of five and instead of a somber outing they all had a wonderful time due to his irrepressible spirit of good cheer and optimism.

As an example of the transforming power of love we relate the following incident. While a good looking man, Dr. Bradley was never regarded as an Apollo, but he was a man with love in his heart. Years after he left Grand Rapids he and Melvin Baldwin, then a boy in his teens, met unexpectedly on a railway train. Afterward in relating the circumstance Melvin said: "Didn't it seem good to see that handsome face again?"

In July, 1915, Dr. Bradley occupied the pulpit while Dr. Bishop was absent on his vacation. The following extract from one of his sermons shows his estimate of Park Church and may well be considered a challenge to keep our standard high.

"I never go away from a series of services in this church without feeling the vitality and immortality of goodness. This pulpit still rings with the free voices of such brave men as J. Morgan Smith. These walls and windows testify to the honesty and truth of sturdy souls whose faces are gone and whose voices are silent, but whose spirits live. So the faith lives and the goodness of God and the love of Christ are from generation to generation—world without end."





*Park Congregational Church Choir
Easter Sunday 1899*

Pastorate of Dr. R. W. McLaughlin

1902 - 1908

LATE in April 1902, Dr. Bradley left to take up his new duties and Dr. Edward Bosworth of Oberlin acted as supply during May and June.

As the church building was greatly in need of repairs, it was decided to close it for such time as necessary to put it in order before the coming of a new minister. Also, the committee on pulpit supply desired to look the ministerial field over very carefully and did not wish to be hurried in making a selection.

All through the summer and early fall months church committees were planning and workmen were busy and not until November 2, 1902, was everything in readiness. The whole interior of the church had been beautifully re-decorated and extensive repairs and additions made where necessary. During September and October services were held in the vestry with Dr. Joseph Daniels of Olivet as preacher.

The committee on pulpit supply was now ready with a report and after bringing it before the church a unanimous call was extended to Dr. Robert W. McLaughlin, who was occupying the pulpit of the Congregational church at Kalamazoo. Among the members of the committee were Mr. L. Z. Caukin and Mr. Charles W. Garfield.

In Mr. Caukin's report he said of him, "He is a young man, thirty-six years old, slim, full of energy, having a good deal of nervous force; a preacher free in his delivery, an orator and a thinker." "These are not my own words,"

PASTORATE OF DR. R. W. McLAUGHLIN

said Mr. Caukin, "but the words of those who know him and have listened to him through the years."

Dr. Bradley and Dr. Nehemiah Boynton wrote letters recommending Dr McLaughlin very highly and congratulating the church on procuring him as preacher.

To celebrate the occasion of the re-opening of the church, and also to hear for the first time, the new minister, a special historical vesper service was held. It was a service of high order and fully in keeping with the dignity of the occasion.

Mr. Clark H. Gleason and Mr. Charles W. Garfield spoke of the Bible school past and present; Hon. John Patton had a paper on "Women's Work in the Church"; and Mr. Harvey J. Hollister gave a condensed history of the church up to the present. Fine music was contributed by a chorus choir under the direction of Mr. C. N. Colwell, and James Francis Campbell surpassed himself in his rendering of the offertory solo, "Like as the Hart."

Dr. McLaughlin's address was largely one of congratulation to the faithful members of the church whose efforts had brought about such results as were evidenced by its spiritual and financial condition. Altogether it was a fine occasion and again Park Church people felt a new thrill of justifiable pride in its great organization.

Dr. McLaughlin preached his first sermon in our church November 9, 1902.

It was not until January 30, 1903, that the installation service was held. Elaborate preparations were made for it. Dr. F. W. Gunsaulus of Chicago, preached the installation sermon. Rev. Nehemiah Boynton of Detroit, delivered the charge to the pastor and President Willard D. Sperry, D. D., of Olivet College, gave the charge to the

PASTORATE OF DR. R. W. McLAUGHLIN

people. The installation was a memorable event in the history of Park Church and one of far-reaching influence in the life of our denomination in Michigan.

Like most of our ministers, Dr. McLaughlin was a New Englander by birth, being a native of New Haven, Connecticut, where he was born August 5, 1866. He had two years of college education and then came West to Oberlin where he received his theological training. He was given the degree of doctor of divinity by Olivet College in 1905 and by the University of Vermont in 1923. He had been preaching seven years when he came to us. He gave much time to the preparation of his sermons which were always of high order, spiritual in content, and filled with literary allusions evidencing his knowledge of literature. He took his profession seriously and believed that the spiritual results of a minister's work were vastly more important than superficial efforts to satisfy popular clamor.

In 1899 he was married to Miss Annie Oggel, of Kalamazoo. Mrs. McLaughlin was devoted to her home and family of four children, and was a splendid helpmeet to her husband. At the same time she was active in the work of the church, especially in the missionary societies.

Active on the board of trustees during Dr. McLaughlin's pastorate were: J. D. M. Shirts, John C. Holt, Willard F. Keeney, W. H. Kinsey, Dr. Eugene Boise, Clay H. Hollister, W. Millard Palmer, Charles D. Blair, Hon. John Patton, H. D. Brown, Charles Garfield, John B. Martin, and George Boltwood. On the business committee were: Van A. Wallin, Hon. Carl E. Mapes, A. M. Godwin, W. A. Rindge, P. H. Read, J. D. Muir, H. J. Dudley,

PASTORATE OF DR. R. W. McLAUGHLIN

Dr. J. D. M. Hastie, Dr. Ralph Spencer, H. D. Jewell and others.

During this pastorate the weekly church supper idea began to take root when Mrs. Alice W. Tinkham, assisted by Mrs. Jeannette H. Palmer, Mrs. Ruby Ferris, and Miss Anna Beck provided suppers to accommodate teachers of the Bible School who met at five o'clock to study and prepare the lesson for the following Sunday. The supper was not confined to teachers but any member of the church who placed a reservation was welcome. As many as one hundred were sometimes in attendance though the regular weekly church supper was not established until some years later.

A new department known as the Cradle Roll, including infants up to the age of three years, was established.

In 1904 the Men's Sunday Evening Club was organized, inviting to its membership all men twenty-one years and over who had no other church home. Mr. A. G. Dickinson was the first president and Mr. Mark Norris, vice president. This club had charge of the Sunday evening service and was the means of bringing some very good lectures and fine musical programs to the church. The meetings were popular and well attended.

In the same year the plan for our beautiful memorial windows was adopted and the first four were installed and dedicated. In 1905 two more were installed. The Grand Rapids News printed the following description of them at this time: "For beautiful conception, masterful execution, biblical feeling and interpretation and delicacy and variety of coloring, these windows will long remain, not only splendid examples of art but a source of religious

PASTORATE OF DR. R. W. McLAUGHLIN

inspiration and artistic delight. No painting by a master could be more beautiful."

In 1907 the Wallin Church, successor to Barker Memorial, was dedicated. The new building was made possible by the large gift of Mr. Van A. Wallin and generous contributions from its own constituency.

During the period from 1901 to 1909 inclusive, our church lost by death some of its oldest and best loved members. Among them were Mr. Martin L. Sweet who united with the church in 1846 and was one of the largest contributors toward the new church; Deacon N. L. Avery, who united in 1858; Dr. James Gallup, one of the most faithful workers in the history of the church, treasurer, in charge of auctioning of pews, deacon, Sunday School superintendent and worker in the mission schools; Mr. and Mrs. Harvey J. Hollister, Gen. Byron M. Cutcheon, Rev. I. P. Powell, Mr. J. D. M. Shirts, Mr. C. W. Coit, Mr. James M. Barnett, Deacon Franklin B. Wallin, Hon. John Patton, Mr. Charles Chandler, Mr. Henry M. Hinsdill, Mrs. Elias Matter, Mrs. Lucy Norris, and Miss Anna M. Clark. These men and women had been faithful workers in the church for many years, contributing towards its maintenance and upholding its high standard. Of such as these Mr. Charles Blair wrote: "It is well that we should not let the activities of life push unremittingly onward without taking thought of the debt owing for their long and faithful service."

Dr. McLaughlin remained with us until October 1, 1908, when he resigned to take the pastorate of Park Slope Church of Brooklyn, N. Y., where he remained for thirteen years. Resigning from that church he accepted

PASTORATE OF DR. R. W. McLAUGHLIN

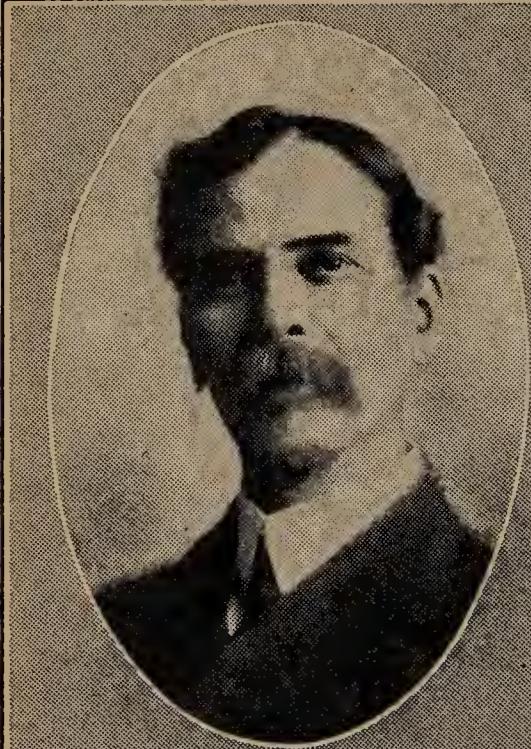
a call to Piedmont Church, Worcester, Massachusetts, where he remained until 1929.

In his pastorate he was known for his qualities of scholarship and as a pulpit speaker of eloquence and marked ability. He possessed positive traits of character and his friends were attached to him by strong ties. During his pastorate 269 members were added to the church.

He left behind him many warm friends who have been pleased to follow his progress during the years which have elapsed.

During the interim between his pastorate and the minister who succeeded him, the church employed Dr. Eldridge Mix to attend to the pastoral duties and Dr. Frank Hugh Foster of Olivet College to preach on Sunday.

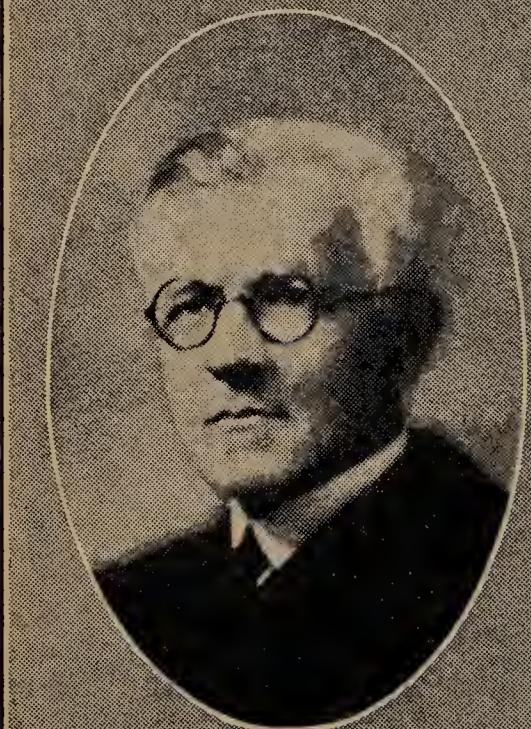
While the work of writing this story was in progress word came of the passing of Dr. McLaughlin in a Brooklyn hospital March 21, 1936, after a brief illness. His friends in the church grieve that his career of usefulness was thus cut short. We are glad that shortly before he was taken ill an invitation was sent to him and Mrs. McLaughlin, to attend our Centennial celebration and have a part in it.



Dan Freeman Bradley, D.D.



Edwin Whitney Bishop, D.D.



Charles Walcott Merriam, D.D.



Edward Archibald Thompson, D.D.

Pastorate of Dr. E. W. Bishop

1909 - 1915

DR. Edwin W. Bishop was born in Norwich, Conn., May 12, 1869. He was graduated from Williams College, class of 1892, and from Hartford Theological Seminary, class of 1897. He was elected to the Phi Beta Kappa honor society, and also received the William Thomson Fellowship which made possible a trip abroad for further study. He matriculated in the University of Berlin and later entered a college settlement in E. London, England. In 1906 Dartmouth College conferred upon him the title of Doctor of Divinity.

By Dr. Bishop: "My coming to Park Church in the autumn of 1909 was due to the personal interest and friendship of Dr. Alexander R. Merriam—a former pastor of Park Church.

"Mr. Heman Barlow appeared one Sunday morning in the congregation of South Congregational Church, Concord, N. H., where I had been for two years. At the close of the service, he presented enthusiastically the opportunities inhering in the Park Church situation. I was interested, but felt that the short stay in Concord militated against my then leaving.

"While the matter was under advisement, several urgent letters were received from Grand Rapids, a particularly gracious and compelling one from Major I. P. Powell who invited me to spend a part of the summer at Walloon Lake and thus be initiated into Michigan's charms, a state I had not at that time visited.

"Then came a call to the pastorate. I was in genuine distress of spirit, torn between the attractiveness of the

PASTORATE OF DR. E. W. BISHOP

new and the claims of the old. But feeling that a loyal and united church merited more than two years of service, I yielded to duty.

"Mr. A. J. Daniels of the Fountain Street Baptist Church, whom I encountered on an ocean steamer afterwards, told me that I was the only minister who had ever refused a call from Park Church. I little dreamed at that time that the call would be repeated and that I was destined in the end to accept the pastorate. But July 11, 1909, the call was repeated and I was happy to accept.

"With Mrs. Bishop and three children we arrived in Grand Rapids the following October. We looked forward to inhabiting the parsonage, which was to have been renovated and made ready for use during the summer, but which had not been done owing to the rather disorganized condition of parish finances. Provision, however, had been made for a furnished home on Paris Ave., where we stayed for a year with most of our belongings in storage. The next year we were moved to Fulton St., and the following year we moved to S. College Ave., and the vacant parsonage was sold. Moving expenses were paid and salary increased to cover these rentals, and we made the recurring adjustments as best we could, but the first three years of disjointed home-keeping brought problems which were not supposed to be incurred. I was therefore gratified when the church during the next pastorate provided a permanent parsonage for its minister, a most helpful adjunct to any church.

"Our family was cordially received into the parish life of Park Church. For six years I covered the parish on a bicycle, and I do not think any home escaped me. Dr. Alexander Merriam had advised his classes 'to take time

PASTORATE OF DR. E. W. BISHOP

into your confidence and plow your field over and over again.' I have always followed his advice and I think with profit.

"During my pastorate, Park Church, catching the spirit of the times, was in a period of transition. Old methods were still in existence showing more or less vitality, but the new tempo was coming in. Pew rentals were being given up. Music and liturgy were becoming more prominent. The old prayer meeting was passing and no shot in the arm seemed to revive it. The automobile was relegating the horse and buggy to the defunct company of the dodo.

"In keeping with this, we added to the solemn Trustees, watchful guardians of the treasury, a new body of men and women, called the Advisory Council, which took up vital matters pertaining to parish life, outside of finances.

"An interesting coincidence occurred when the church was 79 years old, in that the number of the Easter class just equaled the age of the church.

"During my pastorate the P. S. A. (Pleasant Sunday Afternoon) was inaugurated and continued until I left. I adopted and adapted the idea from England. Its purpose was to provide wholesome entertainment in a religious atmosphere. A motion-picture machine was installed, said to have been the first church installation of such in the state. The immediate results were tremendous, the fire-marshall forbidding any larger audiences after the third Sunday. After the first winter the large crowds lessened and the motion picture was supplanted by Ridpath lecturers. For about three years there were uniformly large congregations in the afternoons. However, I doubt the lasting value of such entertainment—it was

PASTORATE OF DR. E. W. BISHOP

difficult to keep the standard high, and I have never repeated the attempt.

"As I remember, there were six of the twelve Tiffany windows in place when I began my pastorate, and six more were placed during my stay. That these beautiful windows have materially added to the attractiveness of Park Church edifice is common knowledge.

"I suggested to the powers-that-be, that the prominent organ pipes confronting the congregation and concealing an arch of exquisite proportions, be relegated to some lesser prominent position.

"The addition of the Parish House began to take form toward the end of my pastorate. The ground was surveyed and preliminary plans were drawn. As I recall, about \$35,000 had been pledged before I left. Mr. Van Wallin did yeoman service in this preliminary campaign.

"In 1913 Miss Millie Stowe was engaged as our church secretary, holding the office for two full decades. She not only was a friend to all, especially the 'dear old ladies of the church,' but became a real 'Bureau of Information' for the whole congregation.

"The close of my pastorate was saddened by a very serious automobile accident on a Michigan Central crossing south of the city. From the effects of this accident, Mrs. Bishop never recovered and the ultimate result of it was evidenced in her death twelve years later.

"In the language of the 11th chapter of Hebrews— "What shall I more say? 'For time will fail me if I tell of strong men, gracious women, young disciples, circle leaders, singers and teachers, missionary leaders, servers of banquets, not forgetting that 'they also serve, who only stand and wait.''"

PASTORATE OF DR. E. W. BISHOP

One of the outstanding achievements of Dr. Bishop's regime was the Men's Fellowship Club which was organized in February 1910. The men of Park Church or of any other church affiliation, or of none, were welcomed. They met once each week at noon, when a short book review was given by one of the members. The different Tens took turns serving a luncheon at nominal cost. Nearly 200 men were present at the initial banquet. Dr. Bishop said: "This organization is going to be the liveliest wire in the whole Park Church illuminating system."

In 1910 the seventh child of Park Church was born when Comstock Park Church was organized. This church celebrated its 25th anniversary September 1935. Second Church co-operated in the establishment of this church.

During this pastorate nearly 400 new members became affiliated with us and the church choir appeared in vestments for the first time.

In 1911 came our Diamond Jubilee!

Seventy-five years of good works! A goodly heritage!

We bow in gratitude at the altar of Park Church. Men and generations of men, come and go—but the Altar of God stands forever!

Dr. Bishop's sermon on this phenomenal occasion was indicative of the man. We give the spirit of his outlook on life. While he reveres heredity and tradition, yet he says that reminiscence is not progress. Contemplation of the past may prove a sedative rather than a stimulant. It is possible to be clothed with the dignity of a thousand years and yet become as shriveled as the mummies in our museums. "Age and dignity must yield to modern methods of efficiency. May God open our eyes to the possibilities of the future."

PASTORATE OF DR. E. W. BISHOP

In 1915 Dr. Bishop announced that his health no longer permitted him to stay in Grand Rapids, that he felt himself unequal to the requirements of so large a parish, and with love in his heart, he withdrew.

This good dominie returned January 5th, 1917, to assist in the dedication of the Parish House. He said in part:

“When I arrived (1909) to take charge of affairs, Park Church, proud of its background and achievements, was beginning to show signs of age in its outward appearance. The carpet in the auditorium, after twenty years of valiant service, was worn and faded, the gas jets by which the church was lighted, turned on with a long pole, shed a dim religious light—albeit somewhat flickering, the organ was wheezy and not altogether reliable, the tar sidewalks were crumbling and out of plumb, and there were mold spots on the matting of the pictures in the vestry.” But in 1912 the long pole gave way to the electric push-button, the organ was repaired and equipped with an electric motor, the entire church was re-carpeted and the tar sidewalks replaced by concrete. These betterments have I witnessed, and the end is not yet!”

Dr. Bishop was the type of man educated in the classics. He had a grace of diction rare in our modern pulpits. He thought and spoke in well-rounded sentences. He was almost a purist in the use of words. A dramatic reader—cadences flowed from his lips as smoothly as from a Shakespearian actor. He loved the beautiful and his whole life was an outward expression of the inner beauty of soul and spirit.

We rarely see his like today!



Interior of Church

Pastorate of Dr. C. W. Merriam

1916 - 1933

REV. Charles Wolcott Merriam, D. D., was called to the pastorate of Park Church from Greenfield, Mass., in 1916. He was born (1876) at Rochester, N. Y., and came to us in the prime of his manhood, age 40 years.

He studied at Hartford Theological Seminary, received the degree of B. S. at Amherst College, B. D. at Yale, and from Olivet received the coveted degree of D. D. For 17 years, he and his winsome and devoted wife served this parish in an outstanding and inspiring ministry.

This was a boom period of the world financially, and the church's accomplishments and betterments on the material plane, were on so huge a scale that one hardly knows where to begin.

The Parish House was completed during this pastorate at a cost of \$62,000. In its auditorium are held lectures, amateur theatricals, informal dancing parties, Church School classes, and what-not!

The "disjointed home-keeping" alluded to by Dr. Bishop, was abolished in January, 1923, when Louis A. Cornelius, Chairman of the Board of Trustees, was instructed to purchase an attractive home on College Ave. at a cost of \$19,000, which was to be the parsonage of Dr. Merriam and his successors—a valuable asset to any church.

Dr. Merriam served during the broken period of the World War. The Macedonian call, "Come over and help us" reached our pastor and he sailed in April, 1918, to do "his bit over there."

PASTORATE OF DR. C. W. MERRIAM

His experiences on the sea—if they do not send a shiver down one's spine, at least possess the element of the unusual!

Dr. Merriam and The Torpedo,—In his own words:

“Saturday evening, April 28, 1918, was one of those perfect nights which only a full moon and a quiet ocean can produce. The convoys looked almost like ghost-ships in a dream. Liverpool had been promised on the morrow and a mistaken sense of security rested upon us all—the submarine was a sham and was treated as a joke.

“At 1 o'clock a. m. the ship shook from stem to stern, a hole had been drilled in her side. No need to wait for the morning paper to announce what had happened.

“My first leap landed me inside of a pair of trench boots. After an unceremonious whack on the back of my room-mate who had failed to wake up, only five seconds time was required to don coat, overcoat, hat and life-preserver. I do not recall having a conscious thought until the deck alarm whistle began its wild unearthly din.

“This parson started upstairs in high gear, throttle wide open, speed limits disregarded, in spite of flapping strings on boots still unlaced. I almost ran into a man who was somewhat dazed, clad in a night shirt, carrying his clothes on his arm and going in the wrong direction. I turned him around and took a flying leap into life-boat number seven. Two men of the crew and my room-mate, whom I had awakened, were there ahead of me.

“The davits swung out and the boat took the water without a mishap, and we started off wondering ‘where do we go from here.’

“When the first torpedo struck, most of the passengers were asleep in their bunks, and in a bit less than four

PASTORATE OF DR. C. W. MERRIAM

minutes we had pushed off from the ship in the small life-boat. After getting far enough to avoid danger from the suction when the big ship went down, we stopped to see if any men were to be picked up from the water.

"The *Oronsa* was doomed from the first torpedo. By the time number seven pushed off, the stern was half under water and the piercing and blood-curdling whistle which signaled the crew to abandon the ship faded away from lack of steam to pathetic moans, like the gasps of a mortally stricken animal. Now, stern down, the ship stood almost upright—an unforgettable picture outlined in the moonlight.

"When the water reached the boilers, they exploded, killing three men and possibly three others were lost of the crew. In just 13 minutes from the time the first torpedo struck, the ship was gone—swallowed up by the insatiable maw of the sea—just another tragedy of the war!

"Our time in the open boats was only about 20 minutes when we clambered to the deck of an English Torpedo Destroyer, one of the convoys.

"People said that she was an old ship (tub) and out of date, but I give you my word, that old or young, she was the finest and most beautiful ship I ever expect to see.

"Number seven was the second boat to reach the destroyer, and as we helped the other eight boat-loads of passengers on to the deck, a common danger made each man seem a long lost friend.

"It was a motley company that we greeted, not even Solomon in all his glory was ever arrayed like these. One seaman had on only an undershirt, I gave my sweater to

PASTORATE OF DR. C. W. MERRIAM

a shivering brother, and my coat to a sailor whose only covering was a ragged union suit and one sock.

"The stewardess of the *Oronsa*, who had been torpedoed twice before, prepared each of us a cup of hot tea.

"I can recall as a boy a strong ambition to be a pirate, but if any latent desire persisted, it went down with the *Oronsa*.

"Our rescue ship hung around for an hour, making sure that all service had been rendered and watching the increasing circle of oil which told of another tragedy, that one of the depth bombs from the destroyer had crushed the submarine. 'They that live by the sword shall perish by the sword.'

"About 7 a. m. we tied up at a small Welsh town called Holy Head, but which looked to us as beautiful as any picture of the New Jerusalem.

"The roll was called and a prayer of thankfulness and a cheer from the gathering crowd went up, when every passenger answered 'here.' Then the company stood at attention and sang the Doxology, and God Save the King. It was the most impressive moment of the whole experience."

Once over seas, the good doctor served with the 32nd Division, through the second battle of the Marne. He also worked with the Y. M. C. A. in England and in France.

Dr. Merriam often spoke of the problem of the "down-town church" and permanent endowments were of intense interest to him. Due to his untiring persistence, our endowments, \$6,000 when he came, have been multiplied many times.

Before the end of Dr. Merriam's long pastorate, condi-

PASTORATE OF DR. C. W. MERRIAM

tions had somewhat changed, the down-town church was becoming less and less a problem, due to the influx of the automobile. Formerly the people depended upon street cars for transportation—now the problem is to find parking space. Verily the world do move!

During this pastorate the National Council of Congregational Churches met in Kansas City, Mo. A new and more liberal creed was adopted by this body, which, though not obligatory upon the churches, was recommended. Park Church adopted this change the same year, 1917.

In the fall of 1919, Dr. Merriam put Park Church definitely on the map by entertaining the National Council of Congregational Churches of America. Pilgrims came from coast to coast, from every state in the Union.

A week day school of religious education was started in the fall of 1920 under the leadership of Miss Martha Clay. Its aim from the first was to be a cooperative school conducted by different denominations. In 1921 the Westminster Presbyterian Church became a member of the group with the supervision of Mrs. Archibald McLeod, and in 1922 the Fountain St. Baptist with the supervision of Mrs. Dilman Witmer.

The board of control consisted of Dr. C. W. Merriam, Mr. George A. Davis, Mrs. L. A. Cornelius, Dr. W. S. Hess, Mr. Lee Hutchins, Mr. I. A. Van Heulen, Dr. Alfred A. Wishart, Mr. Lemuel Hillman, Mrs. Dilman Witmer.

The officers were: Director, Miss Clay; Secretary, Mrs. McLeod; Attendance Secretary, Miss Helen Bucker; Treasurer, Mrs. John Boozer.

The teachers were: Miss Helen Steketee, Mrs. Charles

PASTORATE OF DR. C. W. MERRIAM

Merriam, Mrs. Hess, Mrs. Carl Boynton, Mrs. DeGay Ernst, Miss Barbara Phillips, Miss Gladys Russell, Miss Irene Jennings, Miss Dorothy Miller, Miss Mary McNaughton, Mrs. George Farrell, Miss Helen McLennan, Miss Marie McCabe, Dr. Merriam and Dr. Hess.

Grades five through eight were taught and there was a class for high school pupils. By 1923 there were 87 in attendance at a cost of \$1.93 per pupil. The curriculum was based on the Bible and on Missions. Note books were kept, exhibitions held, and the children led to active service for the poor here, for children at Ellis Island, for the Southern Whites, for missions in Constantinople and Korea.

The school met at 3:45 p. m. until the fall of 1923 when the time was changed to various hours during the day, the children being excused from the public schools to attend. The teachers gave freely and enthusiastically of their time because they realized the shocking ignorance of the Bible among public school children.

During this pastorate the ninth Congregational Church in the Grand Rapids district was organized at Burlingame in 1926. It may properly be called a grand-child of Park Church, for while Dr. C. W. Merriam and the Rev. Herbert McConnell conferred regarding it, and this church made a liberal contribution toward it, yet Mr. McConnell, pastor of Smith Memorial Church, originally a mission church of ours, did most of the real work of the organization.

In 1921 pew-renting—that time honored custom—was abandoned for individual voluntary offerings, and the envelop system of payment adopted. Strangers and non-members had been hesitant about visiting our church,

PASTORATE OF DR. C. W. MERRIAM

fearing an intrusion on some good brother's property.

Subsequent events proved the wisdom of this move, the change benefitting both church members and visitors with no loss to the exchequer.

In 1927 Dr. Merriam quietly planned to remodel the sanctuary, which was not only out of date, but not conducive to the form of ritual or liturgy which he hoped to introduce.

He said (quoting freely): "One of the most cheering signs of today is the demand for beauty. Most of the arts were born in the church. Park Church is one of the landmarks of the city, and while brick and mortar do not in themselves make a church, yet the proper setting is an incentive to the deeper qualities of faith, service and worship to which the church owes its very existence."

His plans were approved by the congregation and Dr. Ralph Adams Cram of Boston, one of the country's foremost architects of cathedrals and churches, was engaged to design improvements. He left the supervision of these changes to two of our church members, Warren K. Ridge and Kenneth Ringe—local architects.

The pews as originally planned were not suitably placed for weddings or processions of vested choirs. A wide central aisle was opened and a beautiful and worshipful chancel was built, which includes stalls for 50 choristers, pulpit, lectern, altar and carved reredos of the figure of our Master surrounded by symbols of the four great apostles.

This carving was done by Alois Lang, a cousin of Anton Lang, who has twice taken the part of the Christ in the Passion Play at Oberammergau. This man is descended from a long line of wood-carvers of religious

PASTORATE OF DR. C. W. MERRIAM

imagery. He was born and reared in the religious atmosphere of Oberammergau. He was apprenticed to his cousin, Andrea Lang, who during the season plays the part of Peter. Alois, himself took part in the Passion Play of 1880 and 1890, singing tenor solos and in the chorus. He spent three years at the Carving School of Oberammergau and in 1890 came to America. Since February 1913 he has been in charge of the carving department of the American Seating Company, this city.

The sacred and symbolical figures composing our reredos, seem almost to live and breathe when brought forth by his reverent hands.

Added to these improvements was a new Skinner four-manual organ, the placing of which necessitated the removal of the old organ pipes so prominently displayed in front of the congregation—our former joy and pride! Whereupon, a graceful Gothic arch was disclosed, for years completely hidden from this generation of worshippers.

Now the dream of the Doctor's life took form with the printing of his Church Service Book, the product of several years of sifting and discriminating research work.

In this service, many of the ancient and worshipful forms of prayers discarded by our Puritan forebears, have been revived. Dr. Albert Palmer of the Chicago Theological Seminary has referred to this liturgy in one of his recent books, as "the most beautiful service in America." It has attracted nation wide attention.

During this pastorate 1,177 members were added to the church roster.

Possibly Dr. Merriam's outstanding achievement was not, as mentioned before, material advancement, but was

PASTORATE OF DR. C. W. MERRIAM

in his pulpit work. He was, in the most literal meaning of the word—a Preacher.

He never equivocated to satisfy some parishoner's antiquated idea of the Infinite, he never confused theology with religion. He preached the Truth from a modern viewpoint with deep understanding and with fearlessness.

His idea was, that religion itself should evolve to meet the requirements of present day problems. Not that God or Truth changes, but our conception of Truth should change and enlarge in the light of modern research and our capacity to grow.

Mrs. Merriam was beloved by all. To capabilities of an unusually high order, she added a magnetic quality—that elusive but powerful factor, admitting of no analysis, but coveted by all—the most valuable asset a leader can possess. She could be toast mistress and say the right thing, choir-mother and antagonize no one, and if need be, could take the pulpit. A rare helpmeet.

In February, 1933, Dr. Merriam accepted a call from the United Church in Deerfield, Massachusetts, to be Minister to the Deerfield Academy and chaplain and teacher at the Eaglebrook School for Boys.

Honor Roll of Park Church

Members of Park Church and Parish who answered the call of their country:

Adams, Milton P.	Coulter, Willard Moores
Ainsworth, Bennett	Cox, Meredith D.
Anderson, Robert	Covell, Louis Chapin
Apted, Mrs. Susan F.	Cresswell, Thomas Richard
Avery, Frederick De Lano	Crozier, Charles Russell
Barlow, H. Earle	Cryder, Edward F.
Barnhart, Willis Judson	Davis, Frederick W.
Bean, Harry Arthur, Jr.	Davis, Henry B.
Belknap, John Herbert	Denison, Donald G.
Benedict, E. Ross	Denison, John W.
Blair, Charles	Dennis, Clayton
Blair, John	Dickinson, William J.
Blair, James	Dingman, Dr. H. W.
Boardman, Seymour Cook	Disbrow, Herbert
Boardman, Harry Allen	Edison, Haynes E.
Bowles, Mac George	Emery, John Garfield
Bowles, Frederick	Ewing, Burke
Boynton, Charles Eugene	Ferguson, Dougald
Burns, Franklin Barnhart	*Ferris, William M.
Burns, W. Maurice	Fisher, John E.
Cameron, Donald	Fisher, Morris B.
Canfield, Russell S.	Fuller, Reuben F.
*Cassard, Danield Waters	Gamble, Gordon R.
Cassard, Dudley Vernon	Gavett, Blaine, Jr.
Cassard, Morris, Jr.	Gilbert, William
Caukin, Howard	Gildersleeve, Donald
Caukin, Park	Gildersleeve, Henry
Coit, Clarence G.	Gildersleeve, Howard
Coleman, Earl	Gill, Corrington
Coleman, William Sidney, Jr.	Gregory, Raymond G.
Corl, Burchard	Harrett, Floyd
Cornelius, Laurence	Hazeltine, Norman
Coulter, Howard Weed	Hindman, Ambrose C.

HONOR ROLL OF PARK CHURCH

Hindman, William Parkhurst	Powell, Edward Merriam
Hoelzley, Louis William	Reynolds, Dr. Earle W.
Holcomb, Lyle	Rindge, Warren
*Hollister, George M.	Rindge, William Kenneth
Holt, John C., Jr.	Rivers, Norman
Holt, Thomas G.	Robertson, Gilbert M.
Idema, James Ferry	Rode, Richard F.
Idema, Robert D.	*Sargent, Roland H.
Johnson, Arthur W.	*Sheldon, Herbert J.
Kinsey, Frank Cameron	Sherwood, Malcomb H.
Keeney, Morton	*Sifton, George Cyril
Lockhart, Arthur J.	Spindle, James Ernest
MacKenzie, Roderick	Sproul, James Muir
MacNaughton, Henry D.	Steele, William Boone
Martin, Joseph	Steketee, Frank W.
Martindale, Lester E.	Steketee, John
Merriam, Rev. Charles W.	Steward, Edson M.
Miller, Earle K.	Stevens, James A.
Muir, Boyce Kitredge	Strawhecker, Paul O.
Muir, Bruce Kitredge	Taylor, Robert W.
Muir, Kenneth Davidson	Terpenning, Alfred
Muir, Roy	TenBroek, James
McBain, Ralph	Underhill, Bartow
McColl, Douglass Freeman	Upton, T. Dinsmore
McColl, Irvine	Wade, Theodosius, Jr.
Norris, Abbott Lyman	Wallin, Franklin Whittelsey
Osgood, S. Eugene	Watson, Edward
Palmer, Charles F.	Watson, Marcus
Palmer, Walter S.	Watson, Seth W.
Patton, Robert Deming	Wilcox, Raymond H.
Patton, Wendell L.	Wilcox, Robert C.
Perkins, Harford	Wilcox, Sanford P.
Plumb, Kenneth	Winegar, Frederick Perry
Plumb, Robert	Zierley, Herman C.
Plumb, Walter Fitzgerald	

*These never returned.

*"They shall not grow old as we who are left grow old,
Time shall not alter them, nor the years make old.
From the rising of the sun, until its going down,
We shall remember them."*

—*The Scottish War Memorial, Edinburgh*



The Reredos

Pastorate of Dr. E. A. Thompson

1933 —

DR. Edward Archibald Thompson is the pastor of Park Congregational Church in this our Centennial Year, 1936. Three years ago, on September 10, 1933, Dr. Thompson was introduced to his congregation by Dr. Stephen Lloyd, the State Superintendent of Congregational churches. Dr. Lloyd in his informal introduction of the new pastor said: "I hope this is to be the great day of Dr. Thompson's ministry. Into the preparation for this day has gone the counsel and instruction, the inspiration and the experience of many days and many people."

Dr. Thompson chose a text from Isaiah: "They shall run and not be weary, they shall walk and not faint," and his subject was "The Conquering Stride." "It is harder," said Dr. Thompson, "to walk and not faint under the burdens of these distressing times, than it was to run and not be weary during our former prosperous years. However, these are the years in which we can best develop the conquering stride. This ministry shall not be based upon creeds and doctrines, but upon the exemplification of love and service. If our church is to meet successfully the challenge of these times, we cannot do it alone. Only as we walk in the quiet ways of duty and friendliness with Him who came that we might have life abundantly, can we hope for victory."

Dr. Thompson has come to the church with a rich background of preparation. He is a Michigan man. He was graduated from Ferris Institute, Alma College, from

PASTORATE OF DR. E. A. THOMPSON

Yale Divinity School, and later received the degree of Doctor of Divinity from Olivet.

He spent the year following his marriage to Miss Elsie Hanchett of Big Rapids, Michigan, in the University of Edinburgh.

Returning from abroad, Dr. Thompson accepted a call from Greeley, Colo., where he remained until the outbreak of the war, when he engaged in Y. M. C. A. work. For five years he was minister of the old historic Union Church of Quincy, Ill., where the membership of that church doubled under his administration. From there he moved to the First Church of La Grange, Ill., which under his ministry became one of the leading churches of the Congregational denomination.

Dr. Thompson came to Park Church from the First Congregational Church of Pasadena, Calif., where he had served four years. During this ministry in depression years, 1929-'33, that church paid more than \$70,000 on its indebtedness, and nearly 500 people were added to its membership.

Dr. Thompson is a natural religious leader and a peculiarly gifted organizer. He has identified himself with every forward movement for the betterment of humanity, not only in the church but in civic life as well. At present he is a director of the Community Chest of our city and chairman of the Budget Committee. Due perhaps to Dr. Thompson's interest and understanding sympathy of the problems of youth, whose history lies entirely in the future, he is frequently called upon to address the graduation classes of different colleges at commencement.

Since coming to Park Church he has reorganized and strengthened all its various departments. Possibly the

PASTORATE OF DR. E. A. THOMPSON

most consequential of his innovations was the division of the parish into sections. The parish was organized into districts, each district having its own captain and assistants to call upon and keep in touch with each member of the parish, and also to seek out people with no church affiliations and give them a cordial invitation to come to Park Church. Many families without church connections have become active helpers since this hitherto untried plan was inaugurated.

Dr. Thompson has been a good shepherd in that he untiringly visits the shut-ins and brings cheer to the lonely. He has set a pace for himself which can only be maintained at the expense of both time and physical energy which would tax all but the most robust beyond continuance.

He has a dynamic personality which is reflected in his unremitting pouring forth of himself into every department of this organization—the most active religious center in the city. This church averages fifty meetings each week, committee meetings, religious assemblies, choir practice, business conferences, social gatherings and what not!

Dr. Thompson's hand is on every wheel of the machinery of the church, his finger on the pulse of every movement—he knows the intricate system "from A to Izzard."

Dr. Thompson seems to manufacture time, seems to know nothing of its limitations. Wasn't it Epictetus who said, "Time is for slaves!" No one who wishes to consult this many-sided and busy pastor is ever turned away or made to feel that he is intruding on valuable time. Dr. Thompson's attitude is, "this is my job."

Dr. Thompson inspires his workers with this dynamic

PASTORATE OF DR. E. A. THOMPSON

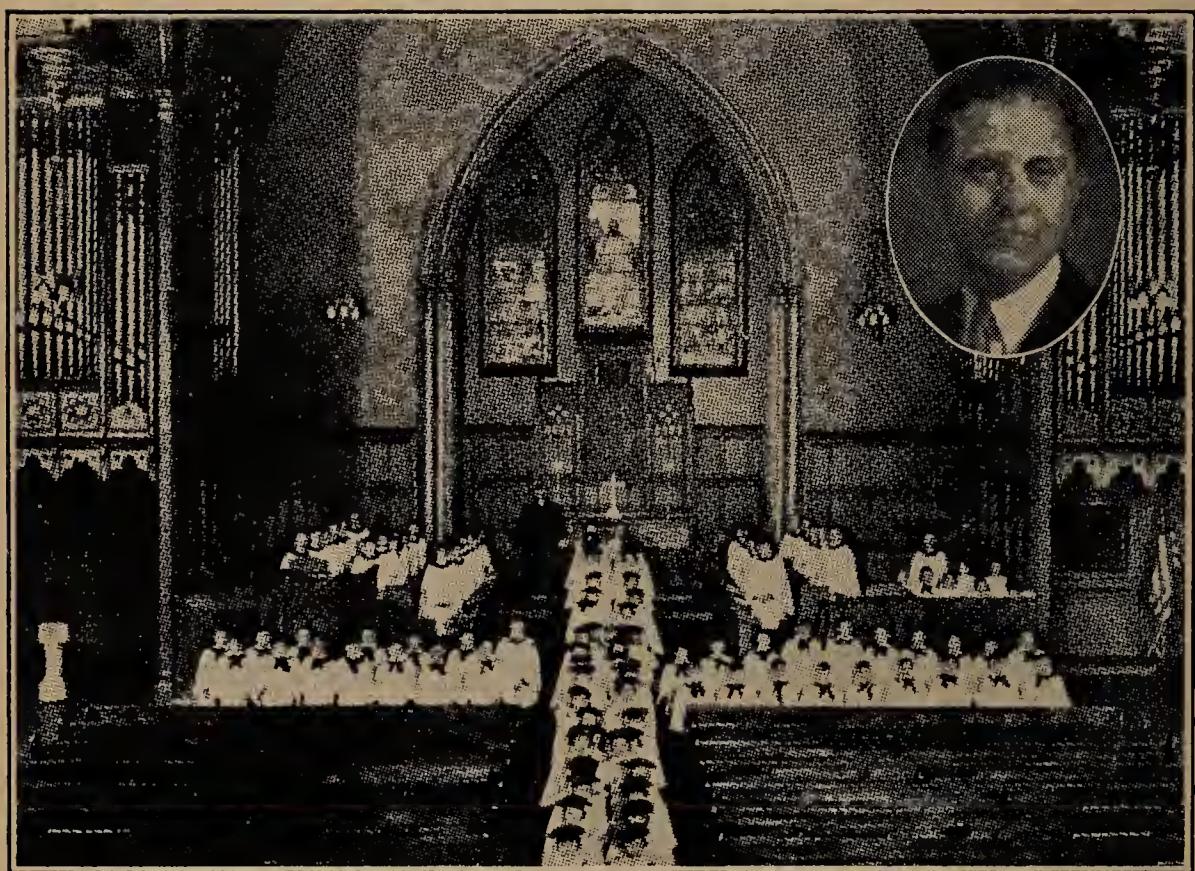
energy and many a member finds himself drawn into a vortex of church work and develops latent talents, hitherto unsuspected by the worker himself.

In the early spring before the Lenten Season, programs have been varied and various, with forums, Bible study, book reviews, travel talks, musical programs and family nights. The classes of the Lenten and Easter Season have had a special spiritual uplift, and on occasions neighboring pastors have come to us as guest speakers.

During these three fruitful years of Dr. Thompson's pastorate 439 new members have been received into the church and four "Tens" have been organized to take care of the many new enthusiastic workers.

Dr. Thompson feels deeply indebted to Mrs. Elsie Stroup, and to Miss C. Stella Thompson for their loyalty and excellent service as assistants to the minister during the past three years. The Rev. Bruce K. Masselink has been engaged as Assistant Minister for the coming year.

The flower (power) behind the throne, in this case our pastor's wife, modest and inclined to self-effacement, permeates with the sweet aroma of her friendliness, the entire atmosphere of the church. In the short time she has been with us she has done most effective work among the girls of high school age. She organized the "Mystery Mothers," relating a group of girls to a group of older women in a way that has been both interesting and helpful to each; and also the Girls' Missionary Group, which after a year of preparation, took over the work of the Nellie H. Stevens Mission Study Group. Like her predecessor she has made the Manse a place of cordial hospitality, always ready for the entertainment of Tens or committee meetings.



*Our Beautiful Chancel
Vested Choirs*

*C. Harold Einecke, Mus. B.,
Musical Director*

Our Church Music

*"Serve the Lord with gladness;
Come before his presence with singing."*

FROM the earliest time as far as we can ascertain, music, both vocal and instrumental, has been a constituent part of worship. It harks back to the time when "The morning stars sang together."

The Old Testament has many references showing that the worship of God was accompanied by music. "Sing unto the Lord a new song," writes the psalmist, "play skillfully with a loud noise."

It is certain that early in the history of our church, music received attention and under the leadership of Mr. Osborne, a choir was formed which included voices that later became prominent in the musical development of the city.

This choir was accompanied by one or two flutes and a bass viol. In the first choir was Miss Almira Davis, grandmother of Miss Mabel Righter, our minister's secretary, who sang soprano, Miss Amelia Littlefield, alto, and Mr. Aaron Turner, one time proprietor of the newspaper, *The Daily Eagle*, who sang bass.

Their first organ is worthy of comment. Mr. George C. Fitch brought two tiny organs to the Rapids in 1848. One was secured by this church and played by Mr. Fitch for eight or nine months. The organ was placed upon the table and two bellows, one at either hand, were worked by elbow straps. Folding legs were a later innovation, making pedals possible. "Hymn tunes" could be played on it solemn and slow. What more could be expected of an organ in 1848?

OUR CHURCH MUSIC

Let not our wonderful Skinner organ of today look askance at its primitive progenitor, for the diminutive instrument brought a satisfaction, a peace of mind to the congregation second only to the theology of the day! This primitive organ is now owned by the Week's family living near Murray Lake, seventeen miles from this city.

In 1855 an organ was purchased for \$1,000. This was a pipe organ and with additions made to it on its removal to the new church in 1869, it was still in use in 1885. A hand pump was used to supply the power and no doubt several of our church boys found their "first job" in manipulating it. Ask Dr. Richard R. Smith and Mr. Henry L. Adzit for pointers on how to keep fit by pumping a church organ.

When Rev. J. Morgan Smith preached the last sermon in the old church, he referred to the organ and the church bell in these words: "As the Hebrews carried the ark into the new temple, so have we carried the organ and the bell from your protection as the sign that you merit a sweet remembrance and that the tone of your successor church may be as high as yours has been."

Mrs. J. Langdon McKee has furnished us with a photograph of the choir as it was in the late fifties and sixties. Miss Angie Bingham (Mrs. T. D. Gilbert) was soprano; Mrs. E. R. Wilson, alto; Mr. D. R. Utley, bass; and Mr. A. Smith, tenor.

At the time of the dedication of the new church in 1869, Mrs. Lovell was organist and Mrs. Levancha Shedd was soprano soloist. No one who knew Mrs. Shedd in her prime, when her sweet, lyric soprano voice was at its best, will ever forget her. She sang on through the 70's

OUR CHURCH MUSIC

and into the 80's and her gracious personality, vivacious and friendly, endeared her to all.

Mr. L. P. Eddy came into the choir as leader and tenor in 1872. Miss Lizzie Webb was then organist. In 1879 Mr. Eddy took the bass, Mr. Henry Fairchild became tenor, and Mrs. L. E. Patten, who passed away in August 1935, succeeded her sister, Mrs. Wilson. With some intervals she was still singing the contralto part in the 90's. She and her sister had voices of rich, sustaining quality and gave splendid service in the choir as well as in the work of the church.

Mr. Eddy sang until 1898, a period of twenty-six years. His deep, rich voice was of unusual range. Can you remember, old timers, what a thrill it gave us when Mr. Eddy took us rolling, down, down, down on his basso profundo to the depths of the sea, "Rocked in the cradle of the deep"?

In 1880 a great event occurred in the history of our church music in the coming of Mr. C. N. Colwell to take the position of organist. He was our organist for thirty years, a long and splendid record.

Mr. Colwell organized and trained the first chorus choir in Western Michigan which, with a vocal quartet, attained a high standard of excellence and a prominent place not only in the musical life of Grand Rapids but throughout the state where it gained an enviable reputation not only for its superior rendition of music but for the high order of the music itself.

Under his supervision in 1885 a new organ, costing \$5,000, was installed. It was driven by water power. We proudly boasted that it was the finest organ in the city, and it doubtless was, but in erecting it we yielded to the



Park Church Choir in the '60s

*Mr. Aloysius Smith; Mrs. E. R. Wilson; Mrs. Thomas D. Gilbert;
Mr. Jay D. Utley*

OUR CHURCH MUSIC

temptation to display it and spread it across the front of the church as if to make known to all people that we had the largest and best. In doing this we spoiled the original arch and apse and robbed the sanctuary of an important feature of its architectural beauty. Fortunately, under the administration of the second Mr. Merriam, the installation of the third organ redeemed the error and the beautiful apse was restored.

Then many musical events took place in the church. Mr. Colwell gave seventy-seven pupils' recitals—not merely juvenile talent but the serious debuts of advanced students.

His Sunday afternoon choir concerts too, were well attended by music loving people. Under his leadership Park Church was the first in the city to give elaborate musical services for Easter.

Mr. Colwell and his daughter, Miss Marguerite, went abroad in 1906 and spent a year in study under some of the great teachers of music. During his absence Miss Vina MacNaughton (Mrs. E. P. Whitney) presided at the organ.

Looking back over this period of thirty years, from 1880 to 1910, when Mr. Colwell resigned, one recalls many faces and hears in memory many beautifull voices. Prominent among the sopranos were Mrs. F. M. Davis, Mrs. Minnie Nichols, Miss Kate Waldo Peck, Miss Stella White, and Miss Maud Staley, and among the altos Mrs. Reuben Peterson, Miss Margaret Mulford, Mrs. Bruce Wickstrom, Mrs. Mary Aldwodth, and Miss Evelyn Coleman.

One day a lad who with his parents attended one of the Reformed Churches, stood at the door of Park Church

OUR CHURCH MUSIC

and heard the choir singing. He thought he had never heard such beautiful music and wished with all his heart that he might some day sing in that choir. He little dreamed that the wish would ever be realized but the impulse born of desire did not die and later Mr. B. A. Beneker's fine, true tenor added much to the harmony of the choir music for a period of fourteen years. Mr. John Duffy succeeded him and his sweet tenor voice was greatly enjoyed for a number of years.

Then came James Francis Campbell, successor to Mr. Eddy, and for twenty-five years his baritone-bass was the sustaining voice in the choir. He sang for the first time on the 18th of December, 1898. His solo was "The Ninety and Nine" by Campion. It was splendidly rendered and when his voice rang out on the last triumphant strain one could seem to hear the angels echoing round the throne, "Rejoice! For the Lord brings back His own." Other favorite solos of Mr. Campbell's were "Palms" and "The Recessional" under which we sat convicted of all our sins of omission as he sang:

"Lord, God of Hosts, be with us yet
Lest we forget, lest we forget!"

That was a splendid galaxy of singers. Who can say what influence they exerted or how many good impulses were born under the spell of their beautiful voices!

Mr. Colwell resigned in 1910 and was succeeded by Mr. W. P. Lamale, a graduate of the Oberlin school of music. He remained two years. Following him and leading up to the present time were Miss Matie Fuller, Miss Nellie Goss and Mrs. Wm. Loomis, under whom the standard of music was well maintained. Miss Goss was organist for ten years and during her administration the Candle-

OUR CHURCH MUSIC

light Service, which has become an annual event at Christmas time, was established.

Other singers during this period were the George Murphys, William J. Fentons, Mrs. Reuben Maurits, Mrs. Caroline Heth, Mrs. F. A. Van Campen, Mrs. Thomas Irwin, Mrs. Frances Morton-Crume and Mr. Russel Forwood.

After forty-four years of service, during which time it had been doctored and revivified on more than one occasion, the old organ at last began to show signs of lying down in the harness. It was decrepit and unstable and it became apparent that a new organ was again a necessity.

It was then that our minister, Rev. C. W. Merriam, and his wife, began to dream dreams and see visions—the vision of a great organ with a beautiful chancel setting which should restore the architectural harmony to the pulpit end of the church.

As a result of these dreams, and due in large measure to Mr. Merriam's efforts in presenting them to the church and rousing the enthusiasm of the people, we have today our wonderful organ which was installed in February, 1930, taking a year and a half to complete. It was built by the greatest organ builders in America, the Skinner Organ Company of Boston, Mass., at a cost of \$36,000 and is one of the most modern instruments in the mid-west. It contains five complete organs—the Pedal, Swell, Great, Choir, and Antiphonal organ in the rear of the church. This antiphonal organ is the largest, finest, and most complete organ in the country.

The organ has 63 stops and 60 straight sets of pipes containing a complete diapason, chorus, and reed division, chimes, harp, and celesta. Twenty-one miles of electric

OUR CHURCH MUSIC

wiring are used in the organ. It is one of the most complete concert organs in America.

Such an organ and its beautiful chancel setting seemed to demand an organist who could not only bring out from it all its wonderful possibilities, but one with ability to organize, train and command the loyalty of both adult and young people's choirs; a combination not so easy to find in one individual. Park Church believes that it found the possessor of these talents in Mr. C. Harold Einecke, Mus. B., Minister of Music, in Salem Evangelical Church of Quincy, Illinois, who accepted our call and began his ministry on January 15, 1930.

Mr. Einecke received his musical degree from Columbia University, New York, and has studied privately with teachers in Chicago, Cleveland, New York and St. Louis. In 1934 he studied in Germany and in 1935 at Oxford University and with teachers in Westminster Abbey, London, England.

Mr. Einecke has played organ recitals in more than twenty-four states in our country and since coming to Park Church has played over 200 recitals on the organ and more than 10,000 people have attended his special "Hours of Organ Music".

In 1932 Mr. Einecke was united in marriage to Miss Mary Skurkay of Pittsburg, Pa., and Hollywood, Calif., in a beautiful wedding in Park Church followed by a short service in the Russian Orthodox Church. Mrs. Einecke is a talented young woman and has entered into the work of the church and given freely of her dramatic and musical ability to further the ministry of music.

During Mr. Einecke's six years in Park Church, five choirs have been organized—the Chancel, Chapel, Boys',

OUR CHURCH MUSIC

and Girls' choirs trained by him and the Probationers' choir under the direction of Mrs. Einecke.

During this period vestments of purple cassocks and white cottas have been purchased for the Chancel and Boys' and Girls' choirs, and of scarlet and white for the Chapel choir. The money for them has been raised by the choirs and other organizations in the church.

During 1934 the Chancel choir traveled East and won first place in the National Choir Festival at Princeton University, sang two New York City concerts and broadcast from Radio City, N.B.C., over a network of 47 stations. In 1935 they won first place in the Mid-West Choir Festival at Northwestern University in Evanston, Illinois. The choirs are affiliated with the great Westminster Choir and follow the ideals and methods used in Westminster Choir School at Princeton, New Jersey. They are made up of 250 non-professional, volunteer singers and are now "assistant ministers" in the services of the church. Nearly 400 people have received training and instruction in this Ministry.

Under the fine leadership of the Eineckes, who have greatly endeared themselves to our people and who are affectionately known as "Harold and Mary," our Ministry of Music has been far more than merely the training of the voice or the serving in our worship,—it has elevated lives, molded characters, and been a source of inspiration to hundreds of people within this Ministry and to thousands without in the congregation, city, state, and nation.

We cannot close this account of our present choir without giving due credit to its very important though rarely visible auxiliary. When our various choirs appear in the Processional on Sunday morning, "sans reproche" as

OUR CHURCH MUSIC

regards vestments, we must not forget what labor has been expended that they may make this pleasing appearance. The Choirmother's Guild is an organization whose object is to give support to the projects of the Minister of Music and the Choir and to look after the upkeep of the vestments.

As now organized the officers are: Mrs. Norman Hazelton, president; Mrs. W. I. Millar, vice president; Mrs. F. E. Olson, secretary; Mrs. L. J. Whitfield, treasurer. Each choir has a "Mother" as follows: Chancel Choir, Mrs. Harry J. Hagens; Chapel, Mrs. Pauline Dillingham; Girls', Mrs. E. T. Lockhart; Boys', Mrs. C. D. Bunting; Probationers', Mrs. John Saur.

From their own earnings the Choirmothers have purchased vestments for the Chapel choir, new cottas for the Chancel choir, vestments for the Boys' and Girls' choirs, and bought material and made the little purple vestments for the Probationers.

The Mothers of the Boys' and Girls' choirs have no small task in making them ready for public appearances.

*Who brushed my wayward scalp-lock down,
Who tied my sash and smoothed my gown;
And did it all without a frown?—Choirmother*

*Who placed my cap upon my head,
And bade me very softly tread;
Nor whispered to the one ahead?—Choirmother*

Our Church School

*"Thou must be true thyself
If thou the truth would'st teach;
Thy soul must overflow
If thou another's soul would'st reach.
It needs the overflow of heart,
To give the lips full speech."*

Horatius Bonar

IN the course of our research through the church bulletins, we came upon the following sentences regarding the church school written, we believe, by Dr. Edwin W. Bishop. It seems to make a fitting introduction to this chapter.

"Nine-tenths of the new churches today are organized out of previously existent Sunday Schools. The Sunday School was the builder of the cellar-walls of the church. As such it is entitled to our appreciative interest and support."

Our present superintendent, Mr. John Saur, writes the following as his estimate of the value of the church school: "Next to the communicant membership, the most vital part of a church organization is the church school. In fact it has been said that the future of a church is only as good as its Sunday School. It would be hard to refute this statement, since one can readily see that the average church must expect to recruit most of its new supporters from the church school. The school that does not prepare its young people for membership in the church, fails woefully in the performance of its most important duty."

But little is authentically known of the beginnings of our church school and some imagination is required to adjust one's mind to a fair understanding of it. No one

OUR CHURCH SCHOOL

has any remembrance of those earliest days for the youngest child in the group that gathered in the home of Myron Hinsdill in 1836 has long been a member of the throng of unseen witnesses. Only a vision of the past can portray the picture of that first Sunday School so vastly different from the Park Church School of today.

The school probably peregrinated as did the church wherever a friendly door opened to it, and as it outgrew the homes, a room over a store on Market Street and the basement of the courthouse in Fulton Street Park were made available until in 1842, when the new church at the corner of Division Avenue became its home.

There is no accurate record of the early officers and no list of the teachers, but Miss Jennie Howland, daughter of Samuel T. and Sophie Howland, two of the original organizers of the church, tells us that her mother was for a long time a teacher in the Sunday School of our first church, and that Mrs. Marion L. Withey—the Grand Old Lady of Park Church—was a member of her class. In turn, Miss Howland became a member of Mrs. Withey's class.

Miss Howland can remember standing on the corner of Division and Crescent streets watching the troops as they left for the front led by Rev. S. S. N. Greeley, our civil war pastor.

When the present church was built the large room on the first floor was planned as a Sunday School and lecture room. The entrance from the front was through two small doors, one in each corner, and the platform was along the west wall between the doors. Later the present middle door was cut in the west wall.

The north and south parlors were for the use of the

OUR CHURCH SCHOOL

infant and Bible classes and the Wednesday evening prayer meeting.

Undoubtedly the planners of the building felt that they had given commodious and elegant quarters to the Sunday School. For some years all went well, but as children outgrow the provisions made for their childhood, so, during Dr. Bradley's pastorate the question of what to do with the rapidly growing classes became a matter of concern to superintendents and teachers.

At first the Bible was the only text book and children memorized certain portions assigned by their teacher.

Then came the International system of graded Sunday School lessons and this was succeeded by a still more highly specialized system of graded lessons which necessitated for the young classes equipment which could not be used in a crowded room.

The Sunday School overflowed into every available place: a class in the tower room; a class in the gallery; a class under the stairway in the front hall, the space utilized there being curtained off from the main hall and warmed in winter by a small gas stove. There were two or three Bible classes in the main auditorium.

In Dr. Bishop's time the necessity for more modern class rooms became very apparent and the idea of a Parish House with some separate rooms for older pupils began to take root and plans were laid for it.

Immediately after the arrival of Rev. C. W. Merriam the plans were pushed and building began. In 1917 the new Parish House was dedicated and the Sunday School moved into its new quarters.

Again our people felt that they had taken a great step forward in providing such fine quarters for the youth of

OUR CHURCH SCHOOL

the church but even so the primary class, then under the supervision of Mrs. C. W. Merriam, had to descend into the basement for their class room and the women's Bible class of nearly fifty members, many of whom had passed their three score years and ten, had to ascend two long flights of stairs to reach the women's room located on the third floor.

When Mrs. Tinkham was on the Board of Trustees she prevailed upon them to have a seat built on the landing of the second flight so that the panting women might rest and catch their breath before undertaking the last ascent.

Under our present superintendent, Mr. John Saur, backed by a selected group of trained and educated teachers and departmental superintendents, and by the splendid enthusiasm of the pastor, the school has reached an enrollment of 563 including the Cradle Roll, 41 teachers, and 16 officers, and again the problem of inadequate class rooms is at the front.

A brief outline of our religious education program must begin with the Cradle Roll. The superintendent of this department keeps a record of the newborn babies, advises the parents on their baptism and presents their names to the church school when they reach the age of three years. At this age they are expected to enter the Beginner's Department in the regular church school where they stay until they enter the first grade in the public schools at the age of five or six. Then they are transferred to the Primary Department. From here on they stay successively for three years, or three grades each according to their day school rating.

Primary Department—Grades 1 to 3 inclusive.

Junior Department—Grades 4 to 6 inclusive.

OUR CHURCH SCHOOL

Intermediate Department—Grades 7 to 9 inclusive.

Senior Department—Grades 10 to 12 inclusive.

Except in one or two special cases all this work follows the Congregational graded system with a competent superintendent for each department.

After the twelfth grade there is a young people's mixed class for those who do not go away to college; and for our older people there is a very interesting mixed adult class. During church services three departments are in operation—the Nursery for very young children; the Kindergarten for those of early school age; and the Story Hour for older children who do not stay for church. All this work is under the most excellent supervision.

There is no work done in the church that is more vital or important than that of the teachers. It is voluntary and exacting and far-reaching in its influence. The minds of most of us revert to some teacher whom we loved and in whom we confided and who influenced us for good more than we were aware as children.

We wish we might name them all but they are an innumerable throng. We have, in a previous chapter, mentioned a few of the older ones.

In passing we would like to call attention to the fact that Mrs. Edward W. Tinkham holds the palm for length of service, having taught classes of girls for fifty consecutive years, resigning in September 1935. She knows the whereabouts of all now living who constituted her first class.

Mrs. Harry D. Jewell has been teaching for more than forty years. Her methods are unique and original and it is certain that the girls under her training will know the Bible stories which she makes so real to them.

OUR CHURCH SCHOOL

The Bible Class under the capable leadership of Mrs. Felix E. Wilcox, gives courses that are equivalent to university courses, on the same subjects and in addition it is climaxed by a constructive application and a fine Christian spirit. The class has been studying this year the life and teachings of Jesus.

Mrs. W. L. Kimerly has for sixteen years led the Story Hour class for children who do not stay for church. They are devoted to her and she leads them with marked success. "Dad," said a small boy in this group, "I'll bet you a million dollars that Mrs. Kimerly will go to heaven when she dies."

Mrs. Alvina Jones was supervisor of the Nursery Department from 1926 to 1934. Her kind, motherly ways drew the little ones to her and their parents sat comfortably in church knowing that they were happy and well cared for. When Mrs. Jones resigned she had completed fifty years of work with children here and elsewhere.

The leaders of these two groups, and the kindergarten groups with their assistants, forego each Sunday the privilege of attending our beautiful service of worship in order that they may serve our children. Theirs must indeed be the joy that comes to those who do a good work well.

The following reminiscence of the Sunday School was sent to the editors by a gentleman in middle life, living in another city, who in early childhood and adolescent youth attended our church school. We feel that it should be incorporated in the story of the Sunday School because, while he wrote his experience as a personal tribute, it could probably be duplicated many times in this and other schools, and all teachers whose hearts are warmed

OUR CHURCH SCHOOL

by the love of Christ, so that they count it all joy to give of themselves devotedly and unstintingly to kindling that love in other hearts, have a right to share in it.

"Thank God for Park Church Sunday School. One of my earliest memories of the school was of graduating into the 'Big Room' from the infant class, when that Saint of God, Rev. I. P. Powell, was superintendent, and of sitting on the front seat and looking up into his face with wonder and rapt attention, secretly making up my mind that even though the grown-ups might not know it, yet I knew that here was the Jesus I had been learning about. Who can fathom the child's mind? All who knew this good man would agree that I was not far from right, for with a child's simplicity and vision, I sensed the Christ spirit which radiated from him like a light.

"Several years later I was one of a group of difficult (?) boys just entering their teens, who were turned over to a young woman who had taught classes of boys for several years and whom the 'Powers that be' thought would be able to cope with this group. I can remember my mother's sigh of relief when it was settled that I was to have this particular young woman for a teacher, and the feeling of all our mothers as they sought to make us appreciate that something really very special had come to us.

"The years that followed as she carried us up through the high school grades were rich indeed for all of us, filled with unforgettable experiences and impressions as she led us so easily and so naturally to make confession of Christ in our own lives. It was not so much what we were taught, although her lessons were always well prepared and applied to our own lives, but what we caught from her that stayed with us.

OUR CHURCH SCHOOL

"No wonder we came naturally to join the church. Will any one of us ever forget those searching, though joyous, before-Easter sessions in the upper room of her home, whose walls came later to be almost covered with our college banners! Unconsciously the finest kind of fellowship sprang up between the members of that class, a fellowship which was to ripen into many life-long friendships, for those that came under her influence felt something of a common bond of fellowship in that their lives had all been touched and enriched by hers. Is not this the true measure of Sunday School teaching? It rises above all simple knowledge of facts and without this spirit of prayerful love, the finest curriculum must fail.

"The Reverend Dan Bradley was another great soul from whom we caught the joy and radiance, the fervency and humor which emanate from all who truly live with Christ.

"And so a group of growing boys were nurtured in the Christian life. No wonder that their hearts are full of gratitude to God for all that came to them at Park Church Sunday School."

In conclusion what could we say that would adequately express our appreciation and gratitude for the many who have contributed in this century of service to the religious education of the youth of Park Church? We cherish the hope that when the Book is opened—the Lamb's Book of Life—if any dare look therein, the names of the devoted and loyal who have made our church school an enduring force for righteousness in Grand Rapids, will be found written there.

The Church Benevolences

"Go you therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you."

THIS challenging command of Christ's, given to his disciples just before He left the world, has never ceased to be heard through the centuries that have followed. The spirit of missions was born in that hour and beginning with the disciples, earnest Christian souls in all the churches have kept it alive, going to all nations through the missionaries whom they send, to bring to all peoples a knowledge of God and of His son, Jesus Christ.

From its earliest history Park Church has been mission-minded. It was a mission church itself, receiving more or less aid from the American Missionary Society.

Although there was no definite missionary organization until 1868, still, five years before that, Mrs. J. Morgan Smith, a woman of charming personality and a New England conscience, set about the task of projecting into the church life helpful service for the workers in the foreign mission fields. This was during the reconstruction period of the country after the Civil War. There was great difficulty then in establishing communication with the families of pioneer missionaries who had ventured into the south where ill feeling still ran high, or west where almost insurmountable barriers to travel existed. In our own state, the pioneer home missionary who had ventured north, was almost as completely isolated from the source of sympathetic assistance.

As a natural consequence home missionary work was established with the idea that the greatest responsibility lay in sending annual contributions of clothing to the

THE CHURCH BENEVOLENCES

Mexican missions within our borders, and money to help establish schools for the negroes and mountain whites in the south and the Indians in the west.

However, with such women in our midst as Mrs. S. L. Withey, Mrs. J. Morgan Smith, and Mrs. L. D. Norris, it was certain that we could not long remain content to confine our missionary efforts within our own borders.

In 1868 the first missionary society was organized. Who the officers were we do not know but it is safe to surmise that either Mrs. Smith or Mrs. Withey was president. The organization changed its name and method of handling the benevolent funds from time to time as conditions seemed to warrant. In 1872 the first Women's Foreign Missionary Society was organized and Mrs. L. D. Norris became president.

In 1879 a group of young girls was organized as the "Merry Worker Society". Miss Jessie Smith (Garfield) was president. This organization, which continued for a number of years, was the predecessor of the Young Ladies' Park Missionary Society which was organized in 1885, and celebrated its 50th anniversary last year. The record of its half century of faithful effort is a most inspiring story of accomplishment. We have the honor and joy of having with us still three of its charter members: Dr. Maria Norris, Mrs. C. W. Garfield, and Miss Lizzie Hanchett. Dr. Norris was the first president and was succeeded in 1890 by Miss Emma Moseley. The following year Mrs. Edward W. Tinkham became president and held the office for 35 years.

In 1934 the society changed its name to the Nellie H. Stevens Missionary Study Group, in memory of Mrs. Frederick Stevens who was a charter member, always

THE CHURCH BENEVOLENCES

deeply interested in missions and the largest contributor to the organization.

We will pass by hastily the period from 1872 to 1898. During that time the missionary activities continued and interest increased. Among the women who kept the missionary spirit alive and right to the front in the church were Mesdames A. R. Merriam, Elias Matter, L. P. Rowland, J. C. Denison, A. Vandenberg, Byron M. Cutcheon, George A. Davis, J. J. Tucker, Joseph H. Martin, Laura Idema, J. D. M. Shirts, Dan F. Bradley, W. B. Willard and I. P. Powell. Mrs. Powell was for seven years State president of the Women's Home Missionary Society of Congregational Churches of Western Michigan. Dr. and Mrs. Bradley were actively interested in the benevolences of the church and did much toward keeping up the enthusiasm and interest of the people during the 90's.

In 1898 the A. B. C. F. M. convened here and gave a new impetus to the work in all of our churches. In that year the Women's Home and Foreign Missionary societies were merged under the name of Park Church Missionary Society under the leadership of Dr. Bradley. This included both the men and women of the church and placed responsibility for giving upon all the members. The envelope system of giving for benevolences was established.

No mention has been made thus far of the men's share of the church benevolences, but church manuals of 1878-'79 and '81 contain a Committee on Missions. This committee was composed entirely of men—James B. Wilson, N. L. Avery, Marcus Bates, S. L. Withey, C. R. Bacon, S. B. Jenks, Isaac Wood, and C. W. Coit. In 1879 and 1881 the names of three women were added to the list—

THE CHURCH BENEVOLENCES

Mrs. J. M. Smith, Mrs. S. L. Withey and Mrs. L. D. Norris. Perhaps the men needed a little spurring up. They have always been contributors to the cause but for the most part have been content to leave the active management to the women.

In general the missionary branch of the benevolences of the church has seemed to make a stronger appeal to the women than to the men. They have been willing to work and sacrifice for it, hence the mite box and envelope. What a revelation the contents of many a mite box might be could the pennies, nickels, and dimes tell the story of sacrifices made that the box might have its full quota on the day that it was turned in to the church treasury. And the dollar bills that are carefully folded and placed in the benevolence envelopes, with the hope and prayer that they may be used in the building of God's kingdom so that "the many who sit in darkness may see a Great Light." What stories of denial they could tell, God alone knows! But we know there is no growth where there is no giving:

"Who gives not is not living
The more we give, the more we live."

In 1898 the church was giving support to Mrs. Etta Marden, our missionary at Constantinople, and partially supporting Rev. C. R. Hager at Hong Kong, China. The Sunday School also contributed toward the support of Mr. Samuel Caldwell of Smyrna, Turkey.

Mrs. Marden was born in Michigan and was for thirty years, until her retirement in 1925, our church missonary in the Turkish empire. The missionary society of the church gave her an annual salary of \$327. She dated her interest in missions from a prayer which was offered by

THE CHURCH BENEVOLENCES

Rev. J. Morgan Smith. It should be a cause of thankfulness to us that for so many years we had a hand in furnishing so splendid a worker with some of the sinews of war.

From 1898 to 1921 the work proceeded on much the same plan as adopted in 1898. Some new work was taken up by the De Windt Mission Circle organized in 1916, as an auxiliary to the W. B. M. I. The first president of this group was Mrs. Oscar Waer. Mrs. Andrew Carter headed a work for the cause of lepers. In connection with it she organized a group of young girls called "Happy Helpers." The work was carried on largely through the Sunday School but many of the older people took the little Pig Banks used to collect money for this work which was carried on for four years.

In 1921 an outstanding event in the missionary history of Park Church was the merging of the United Workers' Society, and the "Young Ladies" Park Missionary Society, the latter stipulating that while meeting with the union society they still have their own separate meetings.

The United Workers' Society has now taken over the missionary activities of the women of the church as a department of its work, with the first vice president automatically becoming president of the Missionary Society. Mrs. E. P. Whitney was the first president under this plan. She was succeeded by Mrs. Wilbur S. Burns in 1924 but was again elected president in 1925. Her successor was Mrs. Edward W. Tinkham and she was followed by Mrs. D. D. Price.

In 1930, under the guidance of Mrs. C. W. Merriam, a Missionary Council was formed to plan programs and direct activities for the missionary society which met for

THE CHURCH BENEVOLENCES

one day each month. Mrs. Merriam was elected president and continued in office until she, with Dr. Merriam, left for their new field in Old Deerfield, Mass., in February, 1933.

Mrs. Alfred E. Driscoll then took the leadership and held it until 1935, proving a most capable and efficient successor to Mrs. Merriam. Mrs. Driscoll put much time and thought into the programs presented at the monthly meetings and their attractiveness drew always a representative and interested audience.

Mrs. Ward Moore is her successor. She has always been interested in this branch of church work and her enthusiasm and ability will keep the work on a high plane.

Acting on the advice of Dr. E. A. Thompson, the United Workers voted a Woman's Day and the first Friday of each month was so designated. Board meetings followed by a speaker on civic problems, or sewing occupies the morning, then luncheon, followed by a missionary program, is the plan carried out.

In 1929 we again undertook the partial support of a special representative abroad and Dr. and Mrs. Alan B. Taylor were assigned to Park Church. Dr. Taylor is chief of McCord Hospital in Durham, South Africa. He is a high grade man with degrees not only from American colleges but from Edinburgh. Mrs. Taylor is a graduate of the Royal Victoria hospital, Montreal, Canada. A visit from them while at home on furlough, aroused real enthusiasm among our people. An X-Ray machine was presented to Dr. Taylor on the eve of his departure and each year in the autumn Park Church sends a valuable box consisting of personal and hospital gifts to these splendid workers.

THE CHURCH BENEVOLENCES

In the field of Box Work, Ministerial Relief, and White Cross work, the church has always done her part generously. The United Workers have furnished the materials and the Tens have done the work of preparation. There have been literally thousands of surgical dressings sent to the hospitals in the foreign fields. Especially has Park Church been staunch in the support of Dr. Taylor. There have been layettes furnished for the nursing homes, supplies sent to dormitories and colleges which the Congregational churches support all over this country and abroad. In the local field there has been a yearly effort to supply the needs which the missions felt to be most pressing. This has been the "second mile," the mile in which the Woman's Organization gave of itself in friendly and unstinted service. In connection with this work we have the honor of having as one of our members, Mrs. Olive Whitfield, first vice president of the Woman's Missionary Society of the State.

Beginning in 1921 the United Workers' Society on motion of Mrs. Coulter, voted that \$2,000 be given annually for missions. This was followed until 1933 when the "depression" forced a reduction to \$1,500.

Mrs. Clifford Bottje was appointed Treasurer of Benevolences for the whole church in 1927 and was succeeded by Mrs. Ganson Taggart who served in that capacity until 1936. Much of the success of these last years is due to her untiring efforts to collect the necessary funds to carry on our various spheres of work. Mrs. Taggart has been succeeded by Miss Frances Dunnette.

Three home missionaries in our own state were assigned to Park Church each year and to these boxes are sent with clothing and other necessities. The United

THE CHURCH BENEVOLENCES

Workers' Society contributes each year from \$50 to \$150 for cash Christmas gifts to accompany these boxes. Boxes are also sent to Pleasant Hill Academy, Tenn.; San Juan Hospital, Porto Rico; to the Indian Schools, and to the Southern Highlanders. The ingathering and packing of these boxes were superintended successively by Mrs. Gaylord Holt, Mrs. E. J. Gamble, Mrs. Henry Wilson, Mrs. A. H. Nienow, Mrs. D. D. Price and Mrs. Ward Moore. The Alice Tinkham Ten took over the box work in 1932 with Mrs. John Sessions, Mrs. Gerald White, and Mrs. Morris Reed succeeding each other as chairman.

The White Cross sewing has been successively superintended by Mrs. Whitney, Mrs. Carroll H. Perkins, Mrs. Ward Herst, Mrs. William Rindge, Mrs. L. D. Benedict, Mrs. McColl, and Mrs. C. H. Lilley.

The latest missionary group organized in the church is that of a group of girls of high school age. They were organized in 1934 under the supervision of Mrs. E. A. Thompson and the guidance of Miss Faith Gibson. After one year of meetings with programs and activities, these girls were formally invested with the name and responsibilities and legacies of the Nellie H. Stevens Missionary Society, by the president of that body, Mrs. Tinkham, in the concluding episode of an inspiring missionary play of young womanhood. Those who are left of the old, well-loved organization hope that the new organization upon whom their mantle has fallen, will carry on as faithfully and effectively as they have done for the past half century.

The joint American Board and Mid-West Regional meeting held in Park Church October 22-24, 1935, with over forty home and foreign missionaries enrolled among the 500 delegates, was a great inspiration to all who at-

THE CHURCH BENEVOLENCES

tended and will surely bear fruit in greatly increased interest and gifts.

And now, having shown in what ways the money raised for benevolences is expended, let us ask the question, has Park Church been a generous giver? Freely we have received; have we given as freely? The record kept at Lansing shows that during the years from 1836 to 1891 our regular benevolences amounted to \$23,549 and to other churches, \$56,074. In 1935 our total benevolences had reached the sum of \$435,037.

It is a matter that we may be proud to record that in 1934 our church ranked second and in 1935 first among the Congregational churches of the State for giving through our denominational boards. The report of this accomplishment reached us just in time for this publication.

This is the first time in our one hundred years' history that Park Church has taken first place in benevolences among the Congregational churches of the State.

We record this not in a spirit of self-glorification but of thankfulness that our people have been aroused to the necessity of giving to the spiritual need of the world and have been willing to make sacrifices to help bring about a better order.

May our centennial year see no backward step taken but rather may love so abound in us that we shall press forward to a still higher goal of helpfulness to all who are in need.

Women's Activities

*"As unto the bow the cord is,
So to Park Church men, are women,
Tho they argue, they assist them,
Tho they lead, they also follow
Useless each without the other."*

NO church history would be complete without a record of the activities of its women. The admonition, "Let your women keep silence in the churches," seems never to have been incorporated in the curriculum of Park Church. From its very inception, women have been a dominant force standing shoulder to shoulder with the men in organizing and maintaining the church.

"The groves were God's first temples"—the first temple of Park Church was a woman's dining-room where the seed was planted which later blossomed into the present organization.

At first there was no separate women's organization except the Missionary Society, but when the present church edifice was contemplated, the women organized in December, 1865, "The Ladies' Congregational New Church Society," stating that "The purpose shall be in every Christian and proper way to raise means to furnish a new church." The officers were: President, Mrs. S. L. Withey; Vice President, Mrs. N. L. Avery; Secretary, Mrs. E. G. Gregory; Treasurer, Mrs. W. D. Stevens.

On the Prudential Committee, we find the time honored names of Mesdames Hollister, Patten, Hinsdill, Judd, Gallup, Stevens, Brigham, Grinnell, Avery, Coit, Wallin, Cutcheon, and Brewer.

The organization started with 63 members who were

WOMEN'S ACTIVITIES

pledged to the seemingly impossible task of financing the furnishing of the new church.

The following statement taken from the records will give you an idea of the cost:

Upholstery	\$2,727.13
Carpets, matting	\$1,879.34
Pulpit Furniture.....	\$ 420.00

The baptismal font was given by Mrs. Gregory's S. S. class. Many other articles not separately listed made a total of \$5,533.97.

This expense was greater than the women had anticipated. They had sold various articles such as aprons, knitted hoods, socks, etc., the proceeds of which, together with the dues, amounted to \$3,778.55, leaving a deficit of \$1,755.22. Though somewhat daunted by the mounting size of the undertaking, the women insisted that the \$1,755 was their responsibility and by not keeping silence in the church, they raised the money.

Preceding and co-temporary with the New Church Society was the Ladies' Soldier's Aid Society of Kent County, the object of which was to work for sick and wounded soldiers. The officers of this society were for the most part the women who were serving on the boards of the new Congregational Church. Between the years 1863-'66, this society had expended in relief work, more than \$6,000 in cash besides furnishing quantities of bedding, underwear, knitted articles, bandages and more than 5,000 pounds of dried fruits—all prepared, packed and shipped by their own hands.

This was the type of womanhood that composed our first Congregational women's working society of Park Church.

WOMEN'S ACTIVITIES

The Civil War passed and as time went on changes were made to meet existing and new conditions.

April 6, 1888, Rev. Alexander R. Merriam called the women together to consider refurnishing the church. One month later Mrs. J. Morgan Smith proposed the formation of a society to take care of this and other needs. She wished this to be a general society, centrally organized, but divided into circles called Tens, each Ten to have a leader, but all under the direction of one set of officers.

May 11th a constitution was adopted, officers elected, and the name "United Workers" was selected. Very well chosen, for during nearly 50 years, they have worked together in harmony, and have proved the old adage, "In union there is strength."

The first officers were: Miss Mary Larned, President; Mrs. Daniel McCoy, Vice-President; Mrs. Eugene Boise, Secretary; Mrs. S. B. Jenks, Treasurer. Mrs. E. G. Gregory became leader of the first Ten, called the Wednesday Ten, since disbanded.

If ever Park Church places a memorial tablet to its Marthas and its Marys, Mrs. Gregory's name may well head the list of the former, for the very carpets should rise up and praise her, as never a yard of them was laid or cleaned or re-made in those days without her supervision.

Other Tens followed in rapid succession until in this, our centenary year, they number 18. At first some of the Tens bore the names of their leaders, but for obvious reasons, this custom was found to be unsatisfactory.

Such toilers as these United Workers were! In their first year, 1888, their December sale netted them \$1,000 and \$894 was raised in other ways. From this fund new

WOMEN'S ACTIVITIES

carpets were purchased for the auditorium, stairs and halls; the Pastor's study was furnished and an Aldine grate installed. Total cost, \$1,500. The next year, to make worship a bit more comfortable, the pews were cushioned and the Sunday School room carpeted.

Fearing that even Dr. Bradley's unquenchable good humor could not change the gloomy inconvenient parsonage on Lafayette St. into a cheerful domicile for the ministers and their bairns, the United Workers undertook to renovate and refit it. They spent more than \$1,900, but candor compels the confession that the men assisted.

Mrs. Eugene Boise became president of the United Workers in 1892 and remained in that office until 1903 when she was succeeded by Mrs. McGeorge Bundy. Too much praise can not be given Mrs. Boise for her able leadership during those eleven years. She was fortunate in having such efficient officers as Mrs. H. J. Hollister, Mrs. Wm. Judson, and Mrs. S. B. Jenks.

In 1894 the society pledged \$25 monthly toward an assistant for Dr. Bradley. Strange how the pastors always look to the women when needing help!

The first decade closed with a membership of 190, an increase of 82. In spite of the fact that this was the "Gay Nineties" and the workers were encased in steel stays, balloon sleeves, and weighted down with beruffled petticoats, yet they managed to earn more than \$14,000.

About this time the women began to realize that no matter how willing the spirit, hands and feet were unequal to the tasks, and they voted to employ a house-keeper. Miss Anna Beck was hired and became a fixture for many years. The society has had only four house-keepers in about forty years. Not a bad record for any

WOMEN'S ACTIVITIES

mistress! Following Miss Beck came Mrs. Johnson, Mrs. Martini and our present Mrs. Morley.

Right here we inject a word of praise for Mrs. F. L. Perkins. For years she has been the spirit back of those luncheons for which Park Church is famous. She can make "this and that" go almost as far as the loaves and fishes—only there will be no fragments left.

Also how many people who enjoy our remodeled parlors realize the hours that Mrs. Blaine Gavett spent in accomplishing these changes, and Mrs. Geo. D. Van Vranken is proving a most worthy successor.

One of the brightest stars in the constellation, Park Church, was Mrs. Lorraine Pratt Immen. Her purse was always open to assist or to initiate any cause furthering the weal of her beloved church. In 1912, she presented a bond of \$1,000, the interest of which was to be expended by a board created for the purpose. This was to be known as the Pratt-Immen Philanthropic and Fraternal Fund. For many years she rented pews 172 and 178 for the use of strangers. The little ones were not forgotten, for years she provided the ice-cream for the Sunday School picnics. She bought containers for flowers decorating the pulpit. She placed the two memorial windows at the entrance of the auditorium and a third one in remembrance of her family. The silk flag in the front of the auditorium was presented by this patriotic woman, and many were the sermons printed at her expense. At her death she left to her beloved church \$10,000 for the Permanent Endowment Fund.

Early in C. W. Merriam's pastorate, the custom of serving supper before prayer-meeting was given a trial. Cartoonists dubbed this the Park Church Bread Line as we

WOMEN'S ACTIVITIES

lined up, plate in hand before the steam tables. Some even went so far as to say that it was done to the singing of "Come All Ye Faithful."

Suppers are now a part of the week-day service, but the manner of serving has been better systematized.

When hostilities broke out in Europe in 1914, the United Workers responded willingly to all calls from war relief agencies, our own Sara Smith heading the local ones.

When the United States concluded to help "Make the world safe for democracy" Park Church sent "over there" not only its boys, but its dominie.

Our Susan Fisher Apted went as Chief Nurse of Hospital Unit Q, a tent hospital with 20 nurses. It was situated on the race-track near Auteuil, France, about twenty miles from Paris.

One day Mrs. Apted went through her wards asking her sick and wounded boys, what she could get for them to eat. What did they most want? The response was instantaneous—there was no mistaking their desires on this point. Without exception each sick man said, "Ice cream!"

There seemed to be two obstacles confronting the situation, firstly there was no ice to be had, secondly, there was no cream.

Was our Chief Nurse daunted? Not she! She appealed to an organization of rich American women who were "over there" to do any helpful work their hands found to do. These energetic women managed to secure these two rare and precious articles, and until the close of the war, they sent ice cream to these boys twice each week in varying quantities, depending upon the supply at hand.

WOMEN'S ACTIVITIES

As the need for Red Cross work increased beyond the ability of the civic unit, the churches were called upon to assist, and our church established a Red Cross Auxiliary Unit.

The Parish House was given over to the work and became the seat of activities. Between three hundred and four hundred patriotic women whose souls were in the work made up bolt after bolt of gauze surgical dressings, rolled muslin into bandages and made pneumonia jackets for those unfortunate enough to need them.

Mrs. Laura Perry Grey headed the work at the beginning, and was succeeded by Mrs. L. A. Cornelius. Mrs. Susan Apted conducted a course of instruction. Working with Mrs. Cornelius as chairman, were Mrs. L. D. Benedict, vice-chairman; Miss Florence King, treasurer, and Mrs. F. N. Holmes, secretary. Mrs. D. T. Patton was chairman of the sewing and Mrs. W. L. Kimerly, chairman of the evening class, consisting largely of teachers and women employed in stores and offices during the day. There were 350 in this class.

Mrs. C. J. Williams headed the committee on Liberty Bond selling, and Mrs. L. Z. Caukin, one of the most loyal and public spirited members the church ever had, took charge of the War Saving Stamp Booth, where were sold more than \$17,000 worth of stamps.

Meatless and wheatless days were observed by the patriotic. Some wag wrote the following relative to our restrictions:

My Tuesdays are meatless,
My Wednesdays are wheatless,
I'm getting more eatless each day,
My home, it is heatless,

WOMEN'S ACTIVITIES

My bed, it is sheetless,
They're sent to the Y. M. C. A.
The bar-rooms are treatless,
My coffee is sweetless,
Each day I get poorer and wiser,
My stockings are feetless,
My trousers are seatless,
Now, what do you think of the Kaiser!

When the National Council met here October 19, 1919, the United Workers spent \$1,600 furbishing up the church for the event, to the success of which they were a large contributing factor.

As the Trustees seemed chronically "hard up," an S. O. S. call was met with a response of \$650 with which to keep a roof over our heads. At the close of the war \$500 in Liberty and Railroad bonds went to the Trustees for the Parish House, and once upon a time, Dr. Merriam and E. D. Conger came before the aforesaid U. W. Body and requested \$2,000 to balance the budget—they received it, and again they came with a \$500 deficit—and the end is not yet!

Let it be said to the credit of the United Workers, that they have never used a penful of red ink!

This little volume would be as sizable as the Standard Dictionary were we to mention all of the willing workers of the church, and to name them would sound like the roster of Park Church's feminine membership. Mrs. J. E. Coulter has been indefatigable in calling upon new members, and extending to them a cordial invitation to find a church home with us. Miss Ella Morrison was the first child to ally herself with the church and she justified her membership by teaching the Bible class for many years.

WOMEN'S ACTIVITIES

Mrs. Martha Bemis served as church clerk for many years without remuneration. She had an uncanny faculty for remembering details. Each annual meeting after her report had been submitted, some Trustee would rise and solemnly move that the salary of our church clerk be doubled. This motion was always carried without a dissenting vote. Mrs. J. Miner, dean of our active members, is now 93 and going strong.

The original gallery window was a present from the S. S. when the church was built, but after the placing of the Tiffany window, the lack of color and harmony was apparent. In 1924 the United Workers started a fund to replace this window with one in harmony with those in the auditorium. A Special Gifts Committee was appointed —Mrs. John Martin, chairman, Mrs. Eugene Boise, Mrs. Wm. H. Gay, and Mrs. Carroll Perkins, who was then president of the United Workers.

The window was designed and erected by The Tiffany Studios of New York at a cost of \$8,000. It was dedicated November 27, 1927. The name of the window is, "The Angels of Praise" and its inscription is, "In Loving Service We Praise God." In the lower panels are inscribed the names of those in whose memory the window is given.

The following women have served as presidents of the United Workers. Miss Mary Larned, Mesdames Eugene Boise, McGeorge Bundy, Robert Corson, R. H. Spencer, S. D. Hinman, S. B. Peckham, J. E. Coulter, Frank Enos, Charles Dregge, Carroll Perkins, A. C. Denison, John Martin, Blaine Gavett, C. L. VanFrank, and Melvin D. Baldwin.

A new constitution was adopted in 1921 which pro-

WOMEN'S ACTIVITIES

vided for the incorporation of the Missionary work as a department of this society.

Few things calculated to corner the elusive shekel have been left undone. The United Workers have served luncheons and dinners to nearly every organization which included eating in its ritual. Our records show that in the month of October 1934, 2,300 people were fed in Park Church's dining room. The United Workers have sponsored concerts, lectures, travel talks and what not. They have taken magazine subscriptions, furnished clerks for merchants on Dollar Days, and waitresses for caterers at political banquets, given lawn-fetes—rain or no rain—and the ever memorable Eden Musee, served May breakfasts, Christmas dinners and pancake luncheons, and nearly every year a Church Fair. Not an ordinary "Sale," Bless you, NO! Butterfly Bazaars, Tulip Time, Ye Christmas Shoppe, Bluebird, Mother Goose, House Beautiful, Japanese Bazaar, A Day in Holland and Mardi Gras.

Once upon a time, the United Workers held a sale of manufacturers samples and gadgets of every sort to appeal to the thrifty housewife. The next year a rummage sale was held at which most of the aforesaid gadgets appeared.

Not all of our activities were for profit. Some were for pleasure. Some like "Samathy's Album" and "An Evening at Seth Parkers" were a combination of both. Space permits the mentioning of but few of the enjoyable programs. After the completion of the Parish House the wives of all the Congregational ministers of the city were guests of the president Mrs. Peckham, who has done more for her own and other churches than will ever be known, as her right and left hands are not on speaking

WOMEN'S ACTIVITIES

terms. Another red-letter event was the Friendship Garden at the parsonage, which was the gift from the various parishioners, and skillfully arranged by Mrs. Parke H. McMullen, and we must not forget our Country Frolic in the Parish House where the guests were seated upon bales of hay.

What have the United Workers done in these later years? Everything that no one else could or would do! They have shouldered such odd jobs as \$1,000 to Inter Church Movement; \$900 for Federated Charities; for Golden Jubilee, pledge of \$5,000; to the Parish House, \$3,000; for re-decorating the church, \$1,000; mostly for new cushions. They have furnished the north parlor, put in cement curbing, purchased needed equipment for the office, given generously to Olivet College, Wallin Church, Campire Girls, Boy Scouts, choir vestments and from \$1,500 to \$2,000 each year to the general Missionary Fund. They buy all kitchen furnishings, pay necessary wages, laundry, dry-cleaning, etc., and stand ready at all times with the necessary equipment, from soup-spoons to sherbet glasses, to serve 350 people.

In only three objectives have the United Workers failed. They never succeeded in getting the janitor into a uniform, Dr. Bradley into a robe, or the women's hats off in church. In justice to the latter, let it be said, that the idea was the minister's not theirs.

Paul's advice that the women keep silence in the churches may have fitted the times in which that sturdy missionary lived, but be it remembered that Paul never tried to run a modern church. Were he here today, he might be glad to call upon the women to help raise the modern budget.

Men of Park Church

THE men of Park Congregational Church have never merited the charge that most men carry their church affiliations in their wives' names. From the time that the first conference was called in 1836 to the present, the men have been right on the job.

It was due to their energy and financial support that the funds for the first church were made available, and our present edifice stands as a monument to their sacrifice and generosity. Neither have they hesitated, when occasion demanded, to don aprons and roll up their sleeves preparatory to carving a leg o'lamb in the church kitchen or serve at the tables for weekly dinners, a service greatly appreciated by the women.

Certain offices in the church have always been filled by men. That of deacon is an ancient and honorable one and carries with it certain duties and responsibilities in the conduct of the church. The early apostles appointed seven deacons to care for the needy and look after the spiritual affairs of the church. They also required of them a high moral standard of excellence as regards character.

The records of Park Church show a long list of men of high character, standing firmly behind the pastor and performing unselfishly the duties of the office which have not changed materially since apostolic times.

Space does not permit the mention of many, but attention should be called to the fact that Mr. Noyes L. Avery, Sr., served as a deacon and a trustee for forty or more years and William Haldane for fifty years. In recognition of long and faithful service in the church, not only as a deacon but in many other capacities, the title Honorary

MEN OF PARK CHURCH

Deacon was conferred by the church on Mr. George A. Davis and Mr. William H. Kinsey in 1934 and 1935 respectively.

With two or three notable exceptions, the men have always acted as trustees of the church, though the president of the United Workers has been for the past few years an ex-officio member of the board.

The trustees have always borne the major burden of the finances, going down into their own pockets many times and soliciting others in order to balance the budget.

The treasurer has always been a man and generally one of wide business experience. Particular mention should be made of Solomon L. Withey, who was treasurer when the present church was erected in 1869 and for some years thereafter; Harvey J. Hollister, who held the position for the long period of forty years; and Dr. James Gallup, who was treasurer for twenty years. Mr. Eugene D. Conger, our present treasurer, merits special mention, as well as the gratitude of the church, for the masterly way in which he has handled the church finances. When money was more plentiful, Mr. Conger gained the title of "Watch Dog of the Treasury" because he kept a watchful eye upon it and opposed so strenuously any extravagant or unnecessary expenditure. During the years of the present financial depression, the heroic service which he has rendered has been in large measure responsible for the fact that most of the church activities have been carried on without serious curtailment.

Until recent years the office of clerk was always held by a man as was also that of superintendent of the Sunday School.

The church ushers have always been men. Mr. Erastus

MEN OF PARK CHURCH

J. Horton was head usher for thirty years and Mr. Clark H. Gleason will be remembered for long service in that capacity. The task of being an usher was not always an easy one during the days when the rental of pews was in effect; much tact had sometimes to be used as between those who paid for their pews and those who were unable to pay or who were strangers to the congregation. Too much cannot be said for the work rendered by the ushers in recent years under the able guidance of William H. Perkins. This group of men do more than we realize to make our congregation comfortable and at home.

The reception committee comprised of both men and women, but largely of men, has always contributed greatly to a beautiful and impressive church service. Strangers have always been made to feel welcome and the present generation will never forget the cordiality of Karl S. Judson and Fred R. Jean, who served so faithfully and so long (the former, twenty-five years). It is in no sense a lack of reverence to designate men like these as the St. Peters who stand at the portals and make welcome the pilgrim. A church bulletin is placed in the hands of each person before entering the sanctuary, by this committee.

The fine group of young men who from Sunday to Sunday pass up and down the aisles of the church with so much dignity and reverence to gather the collection for church maintenance and benevolences, should not be overlooked. It is greatly to their credit that this service adds to the reverential spirit of the audience.

The Men's Club, organized in Dr. Bradley's time, has had a somewhat spasmodic career, being "on again off again" in almost every pastorate. It has existed largely for social purposes, to acquaint the men of the church

MEN OF PARK CHURCH

with each other, but has also served in many practical ways. It has had various titles, as Young Men's Club, The Sunday Evening Club, Men's Luncheon Club and Men's Fellowship Club. As Sunday Evening Club it furnished and largely financed the Sunday evening church meetings during Dr. McLaughlin's time. The Luncheon Club had book reviews and discussions on practical problems. Our present Men's Club has a dinner meeting on Wednesday evening once each month when some good speaker is brought in to address the club after the dinner.

The Club enjoyed a profitable and enjoyable year under Mr. Harvey Clay's administration in 1935 and is looking forward to a successful year with Mr. Gerald White as leader. It is in vigorous condition, due to good leadership for some years past, and does practical work lending a helping hand where a little extra financing is needed.

Park Church has reason to be proud of the fact that many of its men have held high positions of public trust and confidence—with John Patton, William Alden Smith, and Arthur H. Vandenberg in the United States Senate and Wilder D. Foster and Carl E. Mapes as members of the United States House of Representatives. Solomon L. Withey and Arthur C. Denison both held the office of United States District Judge and Arthur C. Denison later was Judge of the United States Circuit Court of Appeals. Fred M. Raymond now holds the office of United States District Judge. Birney Hoyt and Willis B. Perkins have both held the office of State Circuit Judge, Judge Perkins having held that position for more than thirty-five years. Harry D. Jewell held the office of Judge of Probate for many years and Harry L. Creswell has acted as Judge of the Police Court.

MEN OF PARK CHURCH

Three Park Church men have been mayors of Grand Rapids: Wilder D. Foster, Martin L. Sweet and W. Millard Palmer; and four have held the office of postmaster: Noyes L. Avery, W. Millard Palmer, James Gallup, and Robert Hill.

Mention has been made in an earlier chapter of Mr. Harvey J. Hollister, but the editors feel that a man who gave such distinguished service to the church for sixty years merits more than casual mention. Mr. Hollister passed away on September 24, 1909. The following is quoted from a bulletin printed shortly after his death.

“What it (the church) has accomplished in that period; the commanding position it now occupies; its promise of future achievement; are largely due to Mr. Hollister’s activity in its behalf; his faithful discharge of public trust, his shining example as a devoted follower of the Lord Jesus,—‘The path of the righteous is as the dawning light that shineth more and more unto the perfect day’.”

The hope of the church is in its youth. As strong men who have maintained it during the century have been called, one at a time, to their reward, youth must put its shoulder under the load, regarding it not as a burden but as a blessed privilege to be able to help in this special field, to hasten the coming of the Kingdom of God upon earth.



Our Young People

WITH all the other activities of the church, abundant provision has been made in our church life to engage the activities of our young people. Aside from the Church School and choirs, there are nine organizations exclusively for them, providing entertainment as well as educational and religious training and development for leadership. These organizations are all under competent supervision.

The Parkers, the Meriklub, the Senior Young People's group, the Parkettes, the Junior Missionary Society (the Nellie H. Stevens Missionary Study Group), the Camp Fire Girls, the Boy Scouts, the Cub Scouts, and the Acolytes are all organizations made up of young people interested in our church.

The Parkers were organized in 1922. The membership is composed of young married people and is purely a social organization acquainting the members with each other and providing an avenue of approach to the church for other young married people who have no special church connection. They enjoy a monthly dinner followed by a dance or other entertainment. Mr. Carl G. Bjorncrantz is the president of this organization.

The Meriklub was organized in 1931. It was named for Dr. C. W. Merriam. The membership, originally ten people, has increased to one hundred twenty-five active members. It is a social group for young business people. Two meetings a month are held affording an opportunity for acquaintance and a pleasant social time for the older young people of the church. The membership is not confined to the church and is of almost every denomination.

OUR YOUNG PEOPLE

Its activities include dinner meetings with speakers, indoor parties and outdoor picnics. Its president is Mr. Edward Benson.

The Senior Young People's Group was organized in 1927. Miss Fraser and Miss Stickney were the first sponsors, followed in turn by Miss Hilda Kuchman, Miss Beatrice Farrell and Mrs. Elsie Stroup. This group is of a social nature but they hold a Sunday evening meeting at which they have a short devotional service followed by a talk or discussion on some interesting topic. They also have their purely social gatherings with dances and outdoor parties. Their president is John Bunting.

The Parkettes, or Junior Young People, were organized in October 1934. Their organization is similar to that of the senior group. A feature of their devotional program is a review of the morning sermon. If you should see a young person diligently writing during Dr. Thompson's sermon, you may rightly conclude that it is his turn to review it at the next meeting. The group is sponsored by Mr. Burke Porter.

The Junior Missionary Society was organized in 1934. In 1935 it took the name of the Nellie H. Stevens Missionary Study Group. These high school girls send necessary supplies to some of the home and foreign missions. Each month they have a dinner meeting followed by a program. They are sponsored by Miss Faith Gibson, Miss Bertine Kitchen, and Mrs. Fred Slack. Mrs. E. A. Thompson organized this group. Their president is Helen Kimball.

The Camp Fire Girls are under the direction of Mrs. F. A. Reed. Our Park Church group has made unusual progress this year under the efficient leadership of Mrs.

OUR YOUNG PEOPLE

Reed. Seven girls have attained the highest rank, that of Torchbearer, this year. It is a mark of genuine attainment and character. Lillian Geer, Betty Hersman, Jean Lockhart, Mary Jane Nelson, Ellen Reed, Janes Reed, and Ruth Wilson are the Torchbearers. Members of the Camp Fire Board are Mrs. Fred Raymond, Mrs. T. K. Bender, and Mrs. Leon Closterhouse.

The Boy Scouts troop was organized in the church in 1920 and was led by Mr. Willard Coulter, assisted by Mr. Clark H. Gleason for two years. In 1923 Mr. Walter Martin was leader. Scouting was continued in the church until 1925. Then for a period of two years there was no scout activity, but in 1927, under the leadership of A. J. Whittier, Elbert Lockhart, and George W. Farrell, a very large and active troop known as No. 41, was organized. Since that time, with the aid of interested and active committees and scout masters, Park Church Troop No. 41 has been one of the leading troops in the city from the point of size and activity. During this year three boys have attained the Eagle rank, which is the highest rank in scouting. Our three Eagle Scouts are Walt Reed, Curtis Bunting and Clayton Nead. The Scoutmaster is A. J. Lockhart. Assistant Scoutmasters, Arthur Hunter and Walter Reed. Mr. Fay Reed is chairman of the Scout Committee.

The Cub Scout Pack consists of nineteen boys. Their capable and effective leader is A. J. Vande Visse, Jr.

The most recent organization is that of the Acolytes. The Acolytes Guild is a group of twenty boys who belonged to the boys' choir but because of changing voices were obliged to retire from that organization for a time. They, however, desired to have some part in the church

OUR YOUNG PEOPLE

service and Mr. Einecke organized them to do special work in the chancel and, properly vested, two of their number lead the processional each Sunday carrying the American and Christian flags and adding much to the beauty and solemnity of this ceremony.

Park Church is blessed with a splendid body of young people and has endeavored to provide for them a program of sufficient scope and variety to enlist their interest and talent and give both entertainment and opportunity for development.

Looking Ahead

WHAT a glorious century Park Church has had! What a galaxy of leaders and workers it has produced! We pay high tribute to those who have woven the very fibre of their lives and ideals into our church and the service it has rendered.

This enviable record is a heritage to be developed,—a challenge to be faced. It gives us inspiration; but our eyes must be on the future.

Plans are well under way for the enlargement of our young people's programs. Rapid advances are being made in the departments of religious education and religious drama. Our parish organization, our music, our Sunday services, our women's work, and our group organizations already hold a high place among the churches of our denomination. We must put the same stamp of efficiency and usefulness on every department of our work.

In and through it all we must not lose sight of God as we increase our activities. It is God we worship and Him only do we serve. Therefore, all we do in Park Church must be done to bring us nearer to Him and to make us more useful in the service of our fellow men. This can be accomplished only as we give to God and to our Church the best we have—our time, our money, our abilities, our leadership, our loyalties, and our prayers.

We are starting a new century. The enthusiasm and cooperation that we have found during the past three years give promise of greater things ahead.

EDWARD ARCHIBALD THOMPSON

Roster of Park Church

THE CHURCH STAFF

Minister	-	-	-	Edward Archibald Thompson, D. D.
Assistant Minister	-	-	-	Bruce K. Masselink, B. D.
Missionary	-	-	-	Alan J. Taylor, M. D., Durban, Africa
Minister of Music	-	-	-	C. Harold Einecke
Director of Religious Drama	-	-	-	Mrs. C. Harold Einecke
Financial and Minister's Secretary	-	-	-	Mabel L. Righter
Office Secretary	-	-	-	Faith Gibson
Sexton	-	-	-	Henry Liefbroer, Jr.
Housekeeper	-	-	-	Mrs. E. H. Morey

OFFICERS

Church Clerk	-	-	-	-	-	Mrs. Henry B. Davis
Church Treasurer	-	-	-	-	-	Mr. Eugene D. Conger
Treasurer of Benevolences	-	-	-	-	-	Miss Frances Dunnette
Head Usher	-	-	-	-	-	Mr. William H. Perkins

DEACONS

Honorary Deacon—Mr. W. H. Kinsey

Mr. L. D. Benedict	Dr. Ward Moore
Mr. H. J. Bisbee	Mr. John D. Muir
Mr. A. E. Driscoll	Mr. C. N. Remington
Mr. Karl S. Judson	Mr. Warren Rindge
Mr. W. L. Kimerly	Mr. H. I. Stimson
Mr. John D. MacNaughton	Mr. Felix E. Wilcox

TRUSTEES

Mrs. M. D. Baldwin	Mr. J. Fred Mueller
Mr. George C. Blickle	Mr. Kenneth D. Muir
Mrs. William H. Gay	Mr. P. H. Travis
Mr. John B. Martin	Mrs. Frederick P. Wilcox
Mr. E. C. Mc Cobb	Mr. Thomas C. Winter

ROSTER OF PARK CHURCH

DISTRICT CAPTAINS

Mr. and Mrs. R. F. Baldwin	Mr. and Mrs. Warren Rindge
Mr. and Mrs. L. D. Benedict	Mr. and Mrs. Earl Schuhardt
Mr. and Mrs. H. J. Bisbee	Mrs. Robert Y. Speir
Mr. and Mrs. Fred R. Jean	Mr. and Mrs. Roy A. White
Mr. and Mrs. Fred E. Olson	Mr. and Mrs. H. D. Wilson
	Mr. and Mrs. Neal VanOstenburg

CHURCH SCHOOL SUPERINTENDENTS

Mr John Saur	Miss Juletta Bement
Mr. Merle Storr	Miss Bertene Kitchen
Mr. Donald Press	Mrs. G. Douglas Stengel
Mrs. Henry B. Davis	Mrs. W. L. Kimerly
Mrs. Fred F. Slack	Miss Emma Louise Nott
Mrs. W. W. Arnold	Miss Jane Sillaway

OTHER OFFICERS

Mr. C. C. Christiancy	Miss Elizabeth Dockeray
Mr. R. C. C. Heaney	Miss Elisabeth Anne Bottje
Mr. W. H. Messinger	Mr. Clark McClellan
Miss Aletha Munson	Miss Martha Moore

TEACHERS

Miss Melita Alexander	Mr. Edwin Durand
Miss Marion Bacon	Mrs. Herbert L. Ferrand
Miss Marian Bale	Miss Charlotte Gaunt
Mrs. J. H. Belknap	Miss Lillian Geer
Mr. C. C. Christiancy	Miss Dorothy Green
Miss Marie Coulter	Mr. William Hartman
Mrs. Willard Coulter	Miss Betty Hersman
Mr. Roger Cutcheon	Miss Doris Higbee
Mr. F. B. Davis	Mr. Robert Jardine, Jr.
Miss Elizabeth Dockeray	Mrs. Harry D. Jewell
Miss Eva Dockeray	Miss Katherine Kimball
Mrs. J. R. Dunwell	Mrs. R. M. Kimball

ROSTER OF PARK CHURCH

Mrs. A. J. Lockhart	Mr. Burke Porter
Mr. E. T. Lockhart	Mrs. Glendon Richards
Miss Joy Long	Miss Mary Richards
Miss Betty Luce	Mr. Kennedy Slack
Miss Zelda MacNaughton	Mrs. Donald Thayer
Miss Dorothy Magnuson	Mrs. E. A. Thompson
Mr. Edward C. McCobb	Miss Irene Thwaites
Mrs. J. C. Miller	Mrs. E. W. Tinkham
Mr. Robert Miller	Miss Francelia Whitfield
Miss Barbara Norris	Mr. Charles Wilcox
Miss Janet Parker	Mrs. Felix E. Wilcox

Miss Mary Louise Wilcox

UNITED WORKERS

President - - - - -	Mrs. M. D. Baldwin
1st Vice President - - - - -	Mrs. Ward Moore
2nd Vice President - - - - -	Mrs. Kenneth D. Muir
Treasurer - - - - -	Mrs. Wendell Patton
Corresponding Secretary - - - - -	Mrs. Paul Strawhecker
Recording Secretary - - - - -	Mrs. Mae Dunwell
Chr. of House Committee - - - - -	Mrs. Geo. D. Van Vranken
Chr. of Kitchen Committee - - - - -	Mrs. Frederick L. Perkins
Chr. of Altar Committee - - - - -	Mrs. Ralph T. Willard
Chr. of Sewing Committee - - - - -	Mrs. Charles H. Lilley
Chr. of Missionary Box Committee	Mrs. Jas. TenBroek (Tinkham Ten)
Chr. of Membership Committee - - - - -	Mrs. Blaine Gavett
Chr. of Auditing Committee - - - - -	Mrs. A. E. Driscoll

LEADERS OF THE TENS

Alice Tinkham Ten - - - - -	Mrs. Thomas C. Winter
Althea Martin Ten - - - - -	Miss Florence Hood
Bishop Ten - - - - -	Mrs. Evalyn McColl
Bradley Ten - - - - -	Mrs. A. A. Muir
Ellen L. Baker Ten - - - - -	Mrs. Donald Glauz
Garfield Ten - - - - -	Mrs. Henry I. Stimson

ROSTER OF PARK CHURCH

MEN'S CLUB

President	-	-	-	-	-	-	Mr. Gerald E. White
Vice President	-	-	-	-	-	-	Mr. H. Arthur Bean
Secretary	-	-	-	-	-	-	Mr. Harvey J. Bisbee
Treasurer	-	-	-	-	-	-	Dr. J. Raymond Dunwell

DIRECTORS

Mr. W. L. Kimerly Dr. Walter W. Oliver
Mr. Edward C. McCobb Mr. Wm. H. Perkins
 Mr. Henry D. Wilson

BENEVOLENCE COMMITTEE

Mr. Gerald E. White, Chairman
Mr. Harvey Clay Miss Frances Dunnette
Mr. R. L. Davis Mrs. Ward Moore
Mrs A. E. Driscoll Mrs. Ganson Taggart
Mrs. I. J. Whitfield

PARKERS

President - - - - - Mr. Carl Bjorncrantz
Vice President - - - - - Mrs. Henry Gork
Secretary-Treasurer - - - - Mr. Robert C. C. Heaney

ROSTER OF PARK CHURCH

MERIKLUB

President	-	-	-	-	-	-	Mr. Edward Benson
Vice President	-	-	-	-	-	-	Mr. Sibley TenHoor
Secretary	-	-	-	-	-	-	Miss Faith Gibson
Treasurer	-	-	-	-	-	-	Mr. Gabriel Mullian

SENIOR YOUNG PEOPLE

President	-	-	-	-	-	-	Mr. John Bunting
Vice President	-	-	-	-	-	-	Miss Katherine Kimball
Secretary	-	-	-	-	-	-	Miss Margaret Norris
Treasurer	-	-	-	-	-	-	Mr. Murray Thwaites
Sergeant-At-Arms	-	-	-	-	-	-	Mr. Jack Dalrymple

PARKETTES

ADVISORS

Mr. Burke Porter	Miss Carol Baldwin
President	Stuart Kutsche
Vice President	Elaine Bellerue
Secretary	Mary Hersman
Treasurer	Bob Avery

NELLIE STEVENS MISSION GROUP

ADVISORS

Miss Faith Gibson	Miss Bertene Kitchen
	Mrs. Fred F. Slack
President	Helen Kimball
Vice President	Agnes Davies
Secretary	Mary Hersman
Treasurer	Betty Slack

CAMP FIRE GIRLS

Counsellor—Mrs. Fay Reed

President	Ruth Wilson
Vice President	Betty Hersman
Secretary	Betty Luce
Treasurer	Jean Lockhart

ROSTER OF PARK CHURCH

CAMP FIRE GIRLS COMMITTEE

Mrs. E. T. Lockhart	Mrs. Edward Perkins
Mrs. Paul Mastenbrook	Mrs. Fred F. Slack
	Mrs. Fay Reed

BOY SCOUTS TROOP 41

Scout Master	- - - - -	Mr. A. J. Lockhart
Assistant Scout Masters	- -	Walt Reed and A. W. Hunter
Senior Patrol Leader	- - - - -	Curtis Bunting
Patrol Leaders	- James Goldammer, Roger Reed, Albert Bellerue	
Assistant Patrol Leader	- - - - -	Alex Dillingham

BOY SCOUT COMMITTEE

Mr. C. D. Bunting	Mr. Fred Olson
Mr. W. A. Goldammer	Mr. Fay Reed
Dr. Thomas L. Hills	Mr. A. O. Wheeler
Mr. Julius Magnuson	Mr. Ralph Willard

CUB SCOUT PACK

Leader—Mr. Orie J. VandeVisse, Jr.

CHOIR ORGANIZATIONS

Chancel Choir—48 members	Girls' Choir—39 members
Chapel Choir—33 members	Boys' Choir—43 members
Probationers Choir—46 members	

CHOIRMOTHERS GUILD

President	- - - - -	Mrs. Norman Hazeltine
Vice President	- - - - -	Mrs. Fred E. Olson
Recording Secretary	- - - - -	Mrs. James Bale
Corresponding Secretary	- - - - -	Mrs. Harold Steele
Treasurer	- - - - -	Mrs. Clifford Bottje

CHOIRMOTHERS

Chancel Choir	- - - - -	Mrs. Harry Hagens
Chapel Choir	- - - - -	Mrs. Pauline Dillingham

ROSTER OF PARK CHURCH

Girls' Choir	- - - - -	Mrs. E. T. Lockhart
Boys' Choir	- - - - -	Mrs. C. D. Bunting
Probationers Choir	- - - - -	Mrs. John Saur

ACOLYTES GUILD

President	- - - - -	David Hagens
Vice President	- - - - -	Curtis Bunting
Secretary	- - - - -	Stuart Kutsche
Treasurer	- - - - -	John Palmer
Custodian	- - - - -	Roy White, Jr.

THE ADVISORY BOARD

is composed of the heads of all major church organizations.

PARK CHURCH ASSISTED IN FOUNDING THE FOLLOWING CHURCHES

Name of Church	Founded	Present Minister
Second Church	1870	Rev. Harold T. Janes
South Church	1878	Rev. Harold N. Skidmore
Smith Memorial	1888	Rev. Herbert McConnell
Plymouth Church	1892	Rev. Albert E. Potts
East Church	1894	Rev. Charles Warren Helsley
Wallin Church	1896	Rev. Ormund A. Schulz
Comstock Park Church	1910	Rev. Estle C. Barnes
Burlingame Church	1926	Rev. Alfred L. Allard

Officers--Past and Present

CHURCH CLERKS

Samuel Howland	Hoyle G. Post
C. H. Taylor	I. P. Powell
W. G. Henry	Charles R. Bacon
O. H. Foote	McGeorge Bundy
Charles Perkins	Miss Barbara Miller
James B. Wilson	Mrs. Leona Baumgardner
M. W. Bates	Miss Adriana Van Doorn
S. B. Jenks	Mrs. George T. Bemis
Mrs. Henry B. Davis	

CHURCH TREASURERS

Luther Beebe	Harvey J. Hollister
Jonathan F. Chubb	Fred L. Perkins
Solomon L. Withey	J. E. Coulter
John H. Hollister	H. J. Dudley
William Haldane	Noyes L. Avery
Harvey J. Hollister	T. W. Hefferan
Hoyle G. Post	Robert Graham
James Gallup	Arthur E. Kusterer
Eugene D. Conger	

CHURCH SCHOOL SUPERINTENDENTS

Andrew Smith	Dr. J. C. Gallup
H. R. Osborne	Harvey J. Hollister
C. I. Walker	Lyman E. Patten
Kendall Woodward	John B. Beekman
Rev. James Ballard	James Gallup
Henry Seymour	C. H. Gleason
O. H. Foote	W. Millard Palmer
Dr. J. H. Hollister	F. M. Kendall
George W. Perkins	Clay H. Hollister
S. L. Withey	Franklin B. Wallin
E. A. Strong	I. P. Powell

OFFICERS—PAST AND PRESENT

J. D. M. Shirts	Rev. W. K. Williams
Russell Wallace	E. P. Whitney
Van A. Wallin	Guy H. Fenn
Rev. Paul H. Metcalf	Rev. Otto Mayer
Rev. S. T. Morris	Miss Marian Stickney
Frank Welton	Miss Helen Fraser
W. H. Kinsey	A. E. Driscoll
Thomas D. Perry	Miss Hilda Kuchman

John Saur

PARK CHURCH TRUSTEES

George Coggeshall	David Schemerhorn
William Stodard	Foster Tucker
George Sheldon	David S. Leavitt
Myron Hinsdill	H. H. Rose
Kendall Woodward	John H. Hollister
Charles J. Walker	Noyes L. Avery
William G. Henry	Elisha M. Adams
Ebenezer Davis	Martin L. Sweet
Stephen Hinsdill	Harvey J. Hollister
Truman Kellogg	James Ely
Harvey K. Rose	Francis B. Gilbert
Jonathan F. Chubb	John C. Nevins
Amos Rathbone	Benjamin B. Church
Stephen A. Cooke	Henry S. Smith
Luther Beebe	James B. Gallup
Alfred D. Rathbone	C. B. Allen
Barney Burbon	O. S. Camp
Josiah L. Wheeler	Henry Fralick
David Seymour	Elias Matter
Obed H. Foote	James Blair
S. L. Withey	S. A. Brown
William Haldane	J. C. Fitzgerald
Wilder D. Foster	Joseph H. Martin
J. H. Gray	William Sears
Henry B. Childs	L. W. Wolcott
William H. McConnell	Cyrus E. Perkins

OFFICERS—PAST AND PRESENT

H. D. Brown	T. W. Hefferan
Lyman D. Norris	W. N. Fuller
D. D. Cody	Arthur H. Vandenberg
Dr. Eugene Boise	Noyes L. Avery
Franklin B. Wallin	Fred R. Jean
William B. Judson	Frank T. King
Albert Stickley	Martin J. Dregge
B. M. Cutcheon	Fred M. Raymond
Robert W. Corson	Charles Dregge
Charles Chandler	Robert K. Jardine
Thomas Hefferan	J. M. Edison
George S. Boltwood	Mrs. E. W. Tinkham
Heman G. Barlow	E. A. Wallace
George A. Davis	Mrs. Carroll H. Perkins
Charles W. Garfield	Robert D. Graham
Fred Luce	M. D. Baldwin
Edwin J. Herrick	A. E. Kusterer
J. J. Tucker	Mrs. Wm. H. Gay
E. D. Winchester	Frederick W. Stevens
J. C. Holt	Laurence W. Smith
J. D. M. Shirts	John D. MacNaughton
John Patten	Robert Y. Speir
Willard Keeney	Mrs. Frank S. Enos
John B. Martin	James F. Barnett
Charles B. Blair	Glendon A. Richards
W. H. Kinsey	Mrs. John B. Martin
Clay H. Hollister	H. E. Loomis
W. Millard Palmer	S. A. Morman
L. Z. Caukin	Harvey E. Clay
McGeorge Bundy	Willard M. Coulter
L. A. Cornelius	Henry D. Wilson
H. J. Dudley	J. Fred Mueller
Van A. Wallin	Mrs. Blaine Gavett
P. H. Travis	George C. Bickle
L. C. Covell	S. B. Woodbridge
C. N. Remington	Fred Travis
E. D. Conger	Mrs. C. L. Van Frank
W. J. Wallace	Norman H. Hazeltine

OFFICERS—PAST AND PRESENT

W. M. Tenhopen
C. M. Luce
Fred D. Dunakin
Mrs. M. D. Baldwin

Thomas C. Winter
Mrs. F. P. Wilcox
Kenneth D. Muir
E. C. McCobb

PARK CHURCH DEACONS

Honorary Deacons: George A. Davis, W. H. Kinsey

Ebenezer Davis	J. D. M. Shirts
Myron Hinsdill	E. J. Herrick
Samuel Butler	Lavant Z. Caukin
Stephen Hinsdill	Elliot E. Judd
Abel Page	Frederick S. Frost
Addison Tracy	Henry D. Brown
Obed H. Foote	W. M. Clark
Henry Seymour	Fred M. Briggs
William Haldane	W. H. Kinsey
John H. Hollister	Van A. Wallin
Jeremiah Boynton	J. E. Coulter
William Wood	Frank Welton
John C. Gallup	H. E. Sargent
Samuel Judd	W. A. Ridge
William G. Henry	W. N. Fuller
Noyes L. Avery	E. J. Eaton
Rev. R. J. Hess	E. D. Winchester
M. W. Bates	Dr. Eugene Boise
James B. Wilson	L. C. Covell
Sylvester Luther	Karl S. Judson
Edwin Hoyt	J. D. Pringle
Prof. E. A. Strong	Dr. J. D. Hastie
Harvey J. Hollister	John D. Muir
James Gallup	D. T. Patton
I. P. Powell	Adrian De Windt
Hoyt G. Post	T. D. Perry
Franklin B. Wallin	S. U. Clark
Charles W. Coit	Dr. R. H. Spencer
B. M. Cutcheon	O. L. Bristol
George A. Davis	I. B. Gilbert

OFFICERS—PAST AND PRESENT

H. D. Jewell	Dr. Ward Moore
J. T. Young	S. B. Woodbridge
John B. Martin	Fred M. Raymond
H. J. Dudley	A. A. Muir
Clay H. Hollister	C. H. Alexander
T. W. Avis	Oscar E. Waer
Dr. J. A. McColl	Felix E. Wilcox
W. L. Kimerly	A. E. Driscoll
Frank T. King	L. D. Benedict
Glendon A. Richards	C. M. Mayne
Geo. T. Bemis	Geo. W. Farrell
Geo. F. Mackenzie	Wm. H. Perkins
John G. Emery	Warren L. Rindge
H. I. Stimson	Laurence W. Smith
Urban S. Williams	H. J. Bisbee
John D. MacNaughton	Chas. N. Remington

